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MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all of the saints.

ERNEST D. CHRISTIE
Publication Manager

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Assistant to Editor

Vol. 52

OCTOBER, 1951

No. 2

Editorials

This Year—More Souls for Christ; The Challenge of Moral Crisis; For Wives Who Want to Win Their Husbands; Footnote on Persistence; \$12,500—but Not Enough! For He Shall Save His People; A Need and an Opportunity..... 71

Articles

The Passion for Souls.....Mina Wiarda 73
Invasion for God.....Edward Nelson 74
The Presence of God.....William H. Wrighton 78
Don't Flunk Out.....Wanda G. Schickling 80
Divine Discrimination.....Carl Armerding 82
Is Timidity Your Problem in Soul Winning?.....Al Troester 84
We Are Learning to Be Christian Neighbors.....Larry and Lillian Driskill 86

Features

Out of the Mixing Bowl.....Mrs. Willard Aldrich 66
Our Moody Readers.....68
At the Circus.....77
Our Shepherd (Poem).....Alice Hollingsworth 79
Colorful Christianity.....Harold L. Lundquist 83
The Soul-Winner's Notebook—Preparing to Go Fishing Walter L. Wilson 85
News Report.....102
Between the Busy Moments.....Edith Snyder Pedersen 113

Departments

Evangelism.....88
Highlights of Recent Campaigns.....96
Missions.....96
Loneliest Mission Station.....Fergus F. Hunter
Golden Nuggets.....100
Answering Your Questions.....104
Sunday School Lessons.....106
Outline and Illustration.....112
New Books.....118
Institute and Alumni.....130

Youth Supplement

Called to Coach.....Bill Hildebrand 136
Does Your Group Droop?.....Faith Coxe Bailey 137
Youth Around the World.....Jack Wyrzten 138
It Happened Like This.....138
Retort.....138
You and Your Young People.....Wally and Esther Howard 139

Cover by MBI Photographer
Youth Supplement Cover by Ned Turner

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October, 1951

In This Issue

This month's Soul-Winner's Number, as you would expect, brings you several full-length articles dealing with various aspects of personal evangelism—among them Mina Wiarda's to-the-heart word on "The Passion for Souls" and the absorbing and unusual story of "Invasion for God." These and other feature-length articles will probably speak for themselves, but perhaps a word should be said concerning some of the choice bits among the shorter articles and departments.

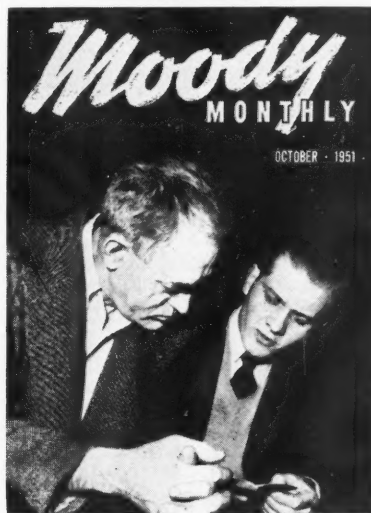
With this issue MOODY MONTHLY is beginning a series of short, practical suggestions for personal workers in "The Soul Winner's Notebook." Guest instructor for this month and for several issues to come is the Kansas City physician, Bible teacher, author and soul-winner Dr. Walter L. Wilson.

If you should turn past the clown on page 77, turn back and read "At the Circus." It's a fascinating account of witnessing among all kinds of people in an European circus troupe. You'll also enjoy the short feature, "Colorful Christianity," by Dr. Harold L. Lundquist, former associate editor of MOODY MONTHLY.

At least two other items of particular interest should also be noted. One has to do with a suggestion by Dr. E. Schuyler English concerning the interpretation of the original Greek in II Thessalonians 2—a suggestion which may throw new light on the Scripture's teaching relative to the rapture of the Church. You'll find it discussed in "Golden Nuggets" on page 100.

The other item of particular note is the excellent discussion of what constitutes Christian success by Wally and Esther Howard in YOUTH SUPPLEMENT. You'll find it interesting and helpful.

THIS MONTH'S COVER



"But be ye doers of the word, and not hearers only" (Jas. 1:22). The young man shown here is heeding James' counsel in explaining the way of salvation.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried

That grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that are broken
Will vibrate once more.

—Fanny J. Crosby

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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

Which Will You Have?

SOME people's days," thought Mommie, "come in such beautifully wrapped packages. Mine seem to come all jumbled together in a carton!"

Yesterday had been a day, there was no doubt about it. But looking back, she realized that threaded through the strain and stress of the day was the "peace that passeth all understanding," even as God had promised (Phil. 4:7).

"You just can't understand it, but you can count on it," Mommie thought, chuckling over Becky's insistent query, "Shall I, Mommie, shall I take the sheets back to Mrs. Wernsing now?" No shaking of the head or subtle signaling could ward off the next question, "Where are the rest, Mommie? We borrowed four and there are only two in this pile."

The guests, friends from childhood days, gathered up their suitcases and children. Headed by Becky, with sheets in hand, they went out the door to their car. "It was so good to have you with us," said Mommie and Daddy, meaning it from the depths of their hearts while hoping that Becky hadn't been noticed carrying the sheets across the road.

It had been a comfort to have Lois and Nathan with them the evening before. It seemed as if the Lord must have timed their coming, for the day had been long and hard. The fellowship with them was heartsease that evening.

The difficulties of the day need not have arisen—and probably wouldn't if Mother's orders had been obeyed. But Taddie had been put on the horse by one of the older children that July morning. Beauty jumped up, sliding Tad off and accidentally stepping on his foot. The leg was broken just above the ankle.

Remembering it all, Mommie wondered again at the sense of peace and quiet both for her and for her little four-year-old. Only a few days before she had spoken on the word, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). Now she was experiencing it anew.

Late that afternoon Mommie phoned to say that soon Daddy would be bring-

This monthly feature appears simultaneously in Moody Monthly and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.



ing them home from the hospital. "You're having company tonight," announced the good neighbor who had been with the other children during the day. "Anything I can do to help? They just phoned and they'll be here shortly—the whole family."

"Oh, Arleen," answered Mommie, "I've just changed all the beds (ten) and I haven't a clean sheet. Could you lend me four? And what about dinner? We'll get some ice cream on the way home; we have to stop at the drug store for a prescription for Tad. We'll be right on home."

Again, that sense of peace . . . the broken leg, the company coming, the long day at the hospital, the lack of sheets—all jumbled together, and yet a sense of peace.

How wonderful to know not only peace of heart for the moment of difficulty, but peace of mind when later that question rouses itself and we are faced with "Why did this have to happen?" Only the Lord who loves so completely and understands so perfectly could give such peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

"Perhaps it isn't so bad to have my days all jumbled together," decided Mommie. "It's wonderful to experience what the Lord can be to one who needs Him in a very special way."

"But why," asked Mommie of herself, "why do most days find me tense and irritable when such peace can be had? That peace steadied, satisfied and caused the day to be remembered *not* as the day Tad broke his leg, but as the day the hours were all interlaced with peace."

We are told to "let the peace of God rule in your hearts, to the which also ye are called . . ." (Col. 3:15).

Could it be that we miss so much because we do not take what the Lord so longs to give? Someone has said, "Our God longs exceedingly to prove Himself." Perhaps we deny *ourselves* because we do not take what He offers. Do we deny Him the joy of revealing His love and sufficiency to meet our need?

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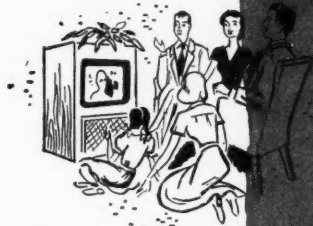
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Our Moody Readers

Practical Prayer

Thank you for Mrs. Matson's article ["Can We Be Practical About Prayer," MOODY MONTHLY for August]. We certainly can be practical about prayer. I made the same discovery, that if I didn't pray while my hands were busy, I didn't have time to pray as much as I needed.

I noticed several results of this practice. First, I found myself discarding a good deal of the formal, stereotyped language of prayer. I think this is good. I do not mean that we should be impertinent or fresh. But when you are mending socks, formal language does not come easily!

I found that I had been praying foolishly at times—"Lord, please let the baby nap a little longer"—this for my own convenience. And how I would fret when she would wake up soon and come pattering out on the wet, half-scrubbed kitchen floor! Now I say, "Lord, give me patience and sweetness for every annoying thing that happens."

Answers to prayers came more often, the simple result of more prayer. But, most precious of all, I know Him better and love Him more. I like this practical praying and I think He does too.—Mrs. Virginia Newitt, South Bend, Ind.

Excusing the Questionable

I feel very self-condemned that I have not written sooner to express my disapproval of the article "The Nature of Worldliness" in the April issue . . . It was unfortunate that such an article slipped through into MOODY MONTHLY, which is a fine paper. I think the proof-readers must have been over-influenced in bringing out the point that people on the right side of an issue should strive not to be unnecessarily offensive.

That point, however, does not excuse the treating lightly and excusing questionable things and things that are wrong.—Mary Fuller, Beatrice, Neb.

One Form of Worldliness

I want especially to thank you for the soul-searching article on worldliness by Mr. Short. Worldliness is something I thought I was not guilty of, until I read the latter part of this article, which points out that that "pride of life" which leads one to be self-assertive, and show a spirit of "I know better than you do," is a form of worldliness of which I have often been guilty. Thank God for the searching of His Spirit. The MOODY MONTHLY is increasingly helpful and precious in its messages.—Frances A. Roberts, Cape Town, South Africa.

No More Desire

When Christian people understand what our Lord meant when He told Nicodemus in the night hours, "Ye must be born again," there won't be any desire for the dance-card party, painted faces or cigarettes . . . When we open the door wide, the world leaves us and Jesus comes in to abide with us. Can we take Him to the dance, the card game? Do we want to?

If one lets Him in, he never becomes dissatisfied. Ask, ask, ask for His Holy Spirit. Be born again, let Him in.—Mary Milford Corning, Sherwood, Ore.

The Tender Conscience

On reading in the June issue the critical letters concerning the article "The Nature of Worldliness," by Stephen S. Short, I read the article over again. I feel as if the critics had better do the same thing.

I never danced in my life; I don't know one card from another; I wouldn't have a fermented drink in my house, and no one could detest tobacco more than I do. Yet these are not the things that determine our Christian experience. They are the outgrowth of the inner attitude.

The true spiritual condition is deeper than any of these external things. It is only reasonable, however, to expect that one born into the family of God will want to be holy, like his Father. Our very relation with God calls for holiness; and not only so, but fosters within, a desire for holiness . . . Anyone who is tender of conscience toward God, as any born-again soul should be, will be safe in making his own decisions with the guidance of Scripture on the minor issues that enter into everyday life.

The teaching of Romans 14:3 is not just on the question of eating only, but any issue wherein there may be varying opinions.—Mrs. Mary Crunkilton, Mansfield, Ohio.

New Understanding

I didn't understand the worldly things until I read your magazine . . . I am seeking a closer walk with the Lord.—Fannie Wilson, Stephens, Ark.

Serviceman Shares

MOODY MONTHLY has proved of tremendous value to me. So much in fact, that I want to share the joy and blessings with my folks back home. My MOODY MONTHLY will also be shared with other fellows on board. The Holy Spirit is working through such a fine Christian magazine.—Don Bradley, USS Eldorado. (Letter accompanied by subscription orders for his mother, grandmother, sister and brother-in-law.)

Chiang's 35 Million

Note your wonderful article on Chiang Kai-shek in MOODY MONTHLY for June. Why did you not refute the report . . . that Chiang took thirty-five million in gold out of China?—C. Hamilton, Albany, N.Y.

[Author James R. Graham defends Chiang on the basis of integrity and over-all conduct, leaves refutation of specific charges for those who write at greater length.]

Readers' Choice

I enjoyed reading those two-minute testimonies and have been looking in each issue to read them first.—Mrs. F. Neuman, Tacoma, Wash.

The poem "The Better Way" in the August issue is worth the price of a subscription.—Mrs. Mallard Miller, Towanda, Ill.

I was greatly impressed with Mr. Gesswein's article on "Evangelism or Revival?" (MOODY MONTHLY for July).—A. F. Goehenaur, Pequea, Pa.

How I love "Out of the Mixing Bowl" and the YOUTH SUPPLEMENT, too.—Lillian Spear, Vernon, N.Y.

Dr. Coder's "Acts of the Apostates" series on Jude was especially timely and

profitable.—Mrs. Ruby J. Wertheimer, Lima, Ohio.

Prayerfully Placed Subscription

Many times, I have quietly and prayerfully placed a subscription to *MOODY MONTHLY* so it would go into a home where I had reasonable certainty little if any Christian literature was to be found. To my joy, I found that some of these individuals had enjoyed the reading so much, and had been blessed so signally, that they themselves would send in their own subscription the following year. I knew it was the evidence of the miraculous working of the dear Holy Spirit.—Mrs. Harlow W. Parsons, Johnstown, N.Y.

Chiang Kai-shek's Day

One high official who is close to Chiang Kai-shek said, "President Chiang reads the Bible every day. In recent years he wore out three or four Bibles." His personal secretary told us, "I marvel how he can keep up with such heavy work. He gets up at sunrise, has his Bible reading and morning prayer, reads a little of the news after breakfast, then receives guests and reads the official papers from nine till noon. A little rest after lunch and he works again until five. Then he has his evening prayers. After supper he usually works until eleven. God must help him."—Harry Liu, Taipei, Formosa

Bible Names

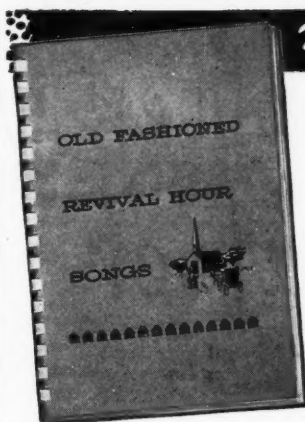
I just read in "Our Moody Readers" the comment, "Names from the Book" by Walter Atkinson. We thought the idea of Bible names a very good one. . . . We trust our children will be servants of the Lord, and here are their Bible names: Rebecca Lydia, Stephen William, Elizabeth Joy, Mark Frederick, Esther Mae. —Fred and Vera Staples, Matewan, W. Va.

COOL THOUSANDS

By utilizing the snow on 10,758-foot Mount Etna, the Catholic church in Sicily makes that volcanic peak a source of revenue.

For several thousand feet down from its central crater, the volcano is snow-capped most of the year. Residents dig trenches and fill them with this snow. Then before summer sets in, the trenches are covered with fir tree branches to keep off the sun. The snow packs into ice, which is in demand during the sweltering summers in Catania and in many near-by summer resort villages.

Since a grant dating from medieval times, snow falling on the peak has belonged to the Roman Catholic Archbishop of Catania. In earliest days of the grant, there was no other refrigeration. Even now the Etna snow sells at prices as good as or better than those of the artificially made ice available in Catania. The grant is said to bring several thousand dollars a year.



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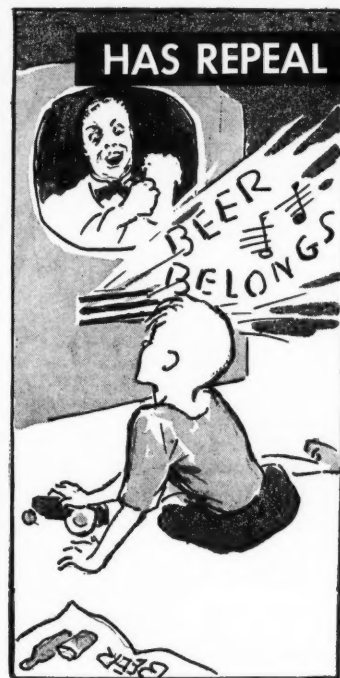
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HAS REPEAL PROTECTED YOUTH?

"Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." (Proverbs 23:20, 21.)

"Invading The American Home"

Immediately after national repeal, the previously outlawed alcoholic beverage traffic launched an all-out offensive by way of advertising which is still going on throughout the nation. The aim has been to get the people to feel that it is fashionable and glamorous to drink.

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The bolder, more recent liquor advertisements appeal more directly to children and make use of the type of illustration designed to catch the youthful eye and suggest the taste of liquor.

"Today's liquor traffic is lionized as the idol of society because his product 'pays taxes' and 'takes away pain.' While he roars about his virtues, he is indifferent to those whom he may devour with his vices. He has won too large a percentage of women—and now he concocts a brew for children calculated to train millions of new recruits to the liquor ranks."

"Alcohol is not a stimulant to be relied upon to improve the circulation, respiration or digestion. It is not an indispensable drug and its use has been steadily diminishing in the general hospitals of this country as other and safer and more effective drugs have been discovered."

—Haven Emerson, M.D.

Sources of the above facts cheerfully forthcoming upon request. "The Black Book of Repeal," a brand new edition of the terrible results of repeal, is yours for the asking. Address Dept. M.



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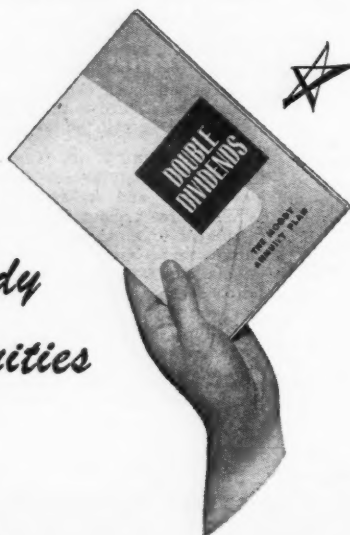
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Editorials

This Year— More Souls for Christ

A year has gone by since the last Soul-Winner's Number of *MOODY MONTHLY*. Has it been a year of fruit bearing? What have you done for the Lord Jesus Christ?

Ask yourself how many souls you have spoken to about Christ and His salvation during these past twelve months. We do not say, "How many have you won?" but merely, "How many have you sought to win, earnestly, prayerfully, purposefully?" Are you satisfied with the record? Is your Lord satisfied?

The center of the Christian life—the very reason for our being—is our testimony to the saving power of Christ. Bible study, prayer, worship, fellowship, all are essential to a well-rounded Christian life, but is not the purpose of each to better prepare the believer for helping others find the Lord? If we are honest with ourselves, we must measure our success in the Christian life in terms of how much or how little we have done, directly or indirectly, to point others to our Saviour.

Few of us will be satisfied with our records—nor should we be, but having seen our failures, let us determine by the grace of God to be more faithful in the days to come. Forgetting the things behind, let us like Paul press forward to our high calling in Christ Jesus during the months ahead.

It is our prayer—and we hope you will make it yours—that every member of the *MOODY MONTHLY* family—pastor, Sunday school worker, man or woman in business or at home, young person in school—will be a winner of souls in the months ahead. You can be. Even though you may never yet have won a single soul, if you know Christ as your own Saviour, He can use you to touch the life of someone else and bring it to Himself.

A considerable part of the material in this Soul-Winner's Number should be helpful to you. Additional features on soul-winning will be presented in coming issues. Let us work and pray and witness together that every Christian may point at least one soul to Christ this year.

The Challenge Of Moral Crisis

Someday we shall probably discover that God has intervened in the affairs of

our nation far more frequently and graciously than we have realized.

Certainly every American can thank God for the wave of concern which is following dismissal of ninety West Point cadets for dishonesty in their school work (see News Report, p. 102). Quite suddenly a public which has grown apathetic to every kind of moral failure, from treason to petty theft, has sensed that here in the West Point scandal is a symptom of a moral decay which is widespread and terrifying.

It is serious enough to realize the commonplaceness not only of recognized crime, but also of half-concealed corruption in high places, of the buying and selling of influence and advantage, of half-truths and untruths on the part of persons in public life. It is far more serious, however, to realize that *we have come to accept these things and to think of them as virtually inevitable*. As a nation we have lost our capacity for righteous indignation even against flagrant evil!

Why does the United States find itself in this terrifying situation? The reasons are not hard to find.

For a generation, perhaps two, our nation has been turning its face away from God. It has permitted the Bible to become a neglected book. It has made the Lord's Day a holiday instead of a holy day. It has, by and large, turned from God in its legislative bodies, its executive offices and its international council chambers. It has been dazzled by its own wealth and wisdom.

Meanwhile many of those who regard themselves as Christians have denied the authority of Scripture (taking away the only authoritative and absolute standards of right and wrong) and have attributed an inherent goodness to man—a goodness that he does not have. Not content with this, these same forces have belittled the kind of salvation which alone has power to make men and women righteous, replacing it with a synthetic kind of faith fit to be only an intellectual and emotional sofa pillow.

Bible-believing, Christ-honoring Christians must also accept a share of responsibility for the situation. Too often in matters large and small we have bowed to expediency, settling for something less than absolute rightness before God. As a result, we have become discouraged and disheartened at the task of being the salt

of the earth. If we have not lost much of our savor, we have at least failed to make it felt in many quarters.

Now there are many who are calling our nation back to morality—and some who are calling for a return to God. Such calls are welcomed by many. It is one thing, however, to recognize the need; it is another to act. Only as the Holy Spirit convicts men "of sin, of righteousness, and of judgement," will the nation turn once again to God and to righteous standards of moral conduct.

God's way of speaking to the world is through an obedient, consecrated people. Every stroke of Noah's hammer as he built the ark, as well as every word he preached, condemned the ungodly folk about him.

Holy lives today will likewise bring conviction, *but they must be holy!* We must examine our own hearts, lay bare our own sins before God for cleansing, and live for Christ as we have never done before.

Scripture does indeed make clear that righteousness will wane and wickedness abound in the last days. If the Church is to be faithful to her Lord, however, if she is to resist corruption, she must continue to oppose evil wherever it is found. Such a Church—praying, witnessing, living—can be a mighty force in holding back deterioration in our own country in our own times.

For Wives Who Want To Win Their Husbands

In recent weeks we have been thinking of a conversation with the wife of a nationally known executive. Her husband is not a Christian, and this fact creates obvious and painful problems. She herself was saved only a few years ago, and the other members of her family, though tolerant, are tending to enjoy each other more and the mother less.

During our conversation, much was said concerning prophecy. She spoke in great detail of future political alignments and the meaning of present world trends and movements. She also spoke of her husband's disinterest in what God has said concerning these things. But, she added, she keeps on telling him he'll find out someday how wrong he is—and how right she has been. Meanwhile she wishes that he would become a Christian.

Except for the overruling grace of God, this man will not be saved as long as this wife continues her present course—and there many husbands like him.

If there is any field in which most men, especially executives, like to feel their superiority, it is in the realm of politics and international affairs. Instruction by their wives is hard to take, especially when the information given is from prophetic sources and their own ideas are dismissed as of no value. That this man has remained gracious is evidence of his high character.

Nowhere in the Bible are wives advised to set their husbands straight on politics. Nowhere are they instructed to take an attitude of superiority or condescension to their husbands because they are Christians and their husbands are not. Nowhere is there any indication that conversion brings release from the proper

relationship of wife to husband. Nor are nagging and preaching endorsed as means of testimony.

How many heartaches would be avoided, how many homes saved, how much frustration spared, how many children blessed, if wives who know the Lord would act toward their unsaved husbands according to the careful instruction of the Word of God.

The real solution to this woman's problem lies in I Peter 3:12: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may WITHOUT THE WORD be won by the conversation [behavior] of the wives; while they behold your chaste conversation coupled with fear."

These verses should be read again and again as in the presence of the Spirit of God. Because it is God who speaks, the solution is offered in few and simple words.

God knows the problem. He foresaw its importance and made provision for it. The difficulty, as in so many places in our lives, is that we cannot see how His way will work, so we try our own instead. But it still remains that the Christian life is a life of faith, and the true Christian believes God in spite of the fact that he cannot see how God's way can work. Sufficient that He guarantees it will.

Footnote On Persistence

*"There is no one with endurance
Like the man who sells insurance."*

So goes the little couplet, reminding us that insurance agents and other successful salesmen are persistent.

Are you as persistent as an insurance agent in speaking to that friend or neighbor about Christ?

A mother and her son, nominally of another faith, were saved as the result of the persistent testimony of a Christian milkman. Morning after morning for some three years this milkman punctuated his deliveries with a word, a carefully chosen tract, a bit of Scripture, seasoned apparently by much prayer. In God's own time salvation came to that home, and the son became a pastor.

This story has a sequel. The young man thus saved has become a zealous personal worker. He thanks God for his milkman friend, but admits that sometimes after explaining God's plan of salvation to an individual once, he wonders why this one does not respond immediately.

How many times did you hear the gospel before you came to Christ? Should you not give others at least as many opportunities to respond as God so graciously gave you?

\$12,500— But Not Enough!

The story was the kind newspapers like to put on their front page—and some of them did. Someone had died leaving \$12,500 to a missing heir. Reports of the inheritance had been sent out, and acquaintance of the missing heir had seen them and the one to whom the money rightfully belonged had been found—a derelict on Skid Row.

What would he do? Would he make a new beginning? Would he invest in a business? Within a day or two, the newspapers carried the report: he would stay on Skid Row. Aptly someone remarked, "It takes more than \$12,500 to get a man off Skid Row!"

Ask almost any man or woman who has been taken off most any Skid Row in the country and he will tell you that it took far more than \$12,500 to deliver him from the drag of drink, dope, vice and other open sin. But one day, because "God spared not his own Son, but delivered him up for us all," he found complete forgiveness for past transgressions, and the deliverance from the old power of sin. The price was great indeed—the death of Jesus Christ in his place on the cross.

This word is for all who know in their hearts that the sin within them has never been put away by the blood of Christ. There is an inheritance for you which will take you off whatever kind of Skid Row you may now be on, give you a life of power over sin and assurance of a home in heaven.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11, 12).

Wherever you are, whatever your need, claim your inheritance now by telling Almighty God that you receive Jesus Christ as your Saviour and Lord.

"For He Shall Save His People . . ."

*Lord, save me from my sins . . . Save
me from my past sins, that the habit of
them may not hold me captive. Save me
from my constitutional sins that I may*

*not be the slave of my own weaknesses.
Save me from the sins which are continually
under my eyes that I may not lose . . . my
horror of them. Save me from my secret
sins; sins unperceived by me from my
want of light. Save me from sudden and
surprising sins; let me not be carried off
my feet by a rush of temptation. Save me,
Lord, from every sin.—Spurgeon**

The work of Christ on the cross is forever done. The work of Christ in the believer must continue, day by day and breath by breath until he at last is freed from the prison house of flesh to be with his Lord and like his Lord in glory.

It is this truth which made the words of Matthew 1:21 precious to Spurgeon: "And thou shalt call his name JESUS [Saviour]: for he shall save his people from their sins."

"Thou knowest how to succor me in my hour of conflict," continues Spurgeon; "Thou canst save me from sinning, and save me when I have sinned. It is promised in Thy very name that Thou wilt do this, and I pray Thee let me this day verify the prophecy . . ."

The familiar hymn likewise affirms, "I need Thee every hour." As we realize this fact, we will continue to lean on our Lord, to know that He is able to deliver us in each temptation, to cleanse and remove the guilt of sin which would otherwise quickly and fatally separate us from Himself. And as we depend on Him, we come to know the reality and blessedness of His presence—the presence of One who not only became our Saviour when we received Him as our own, but who is our Saviour every moment of life thereafter.

A Need and An Opportunity

For many years MOODY MONTHLY readers have shared in the ministry of providing gift subscriptions to missionaries in virtually every part of the world. During World War II and since the outbreak of war in Korea more than a year ago, subscriptions have also been entered for chaplains' reading rooms, hospitals and other places where MOODY MONTHLY would be available to servicemen.

So far this year applications for such gift subscriptions have been heavy and we have made renewals somewhat in excess of money in our Missionary and Army Camp Fund. Now a check of requests on hand along with bills already due against this fund shows that we will need at least \$500 to carry on this work during the months just ahead.

To those far from home and Christian fellowship on the mission fields, the regular visits of MOODY MONTHLY mean much indeed. Chaplains and servicemen also express such warm appreciation that it would be hard to discontinue their gift subscriptions. Yet the cost of carrying on this work will make renewals impossible without the gifts of friends.

We make known this need in confidence that MOODY MONTHLY readers will once again wish to assure this work's continuance as the Lord leads and enables. Letters should be addressed to the Missionary and Camp Fund, MOODY MONTHLY, 820 N. LaSalle Street, Chicago 10, Ill.

*The Checkbook of the Bank of Faith, Moody Press, Chicago, 1951.

NEXT MONTH

Travel back to the days of "lining out" . . . of "setting the tune" . . . of pitch pipes which looked like mousetraps . . . as Claudia Stewart Bachman unrolls the fascinating and authentic history of Church Musick in Old New England.

For nearly a million people in the U. S. this year there will be no Thanksgiving. Dorothy C. Haskin brings you another glimpse of America's migrants and what is being done to reach them for Christ in *No Thanksgiving in a Land of Plenty*.

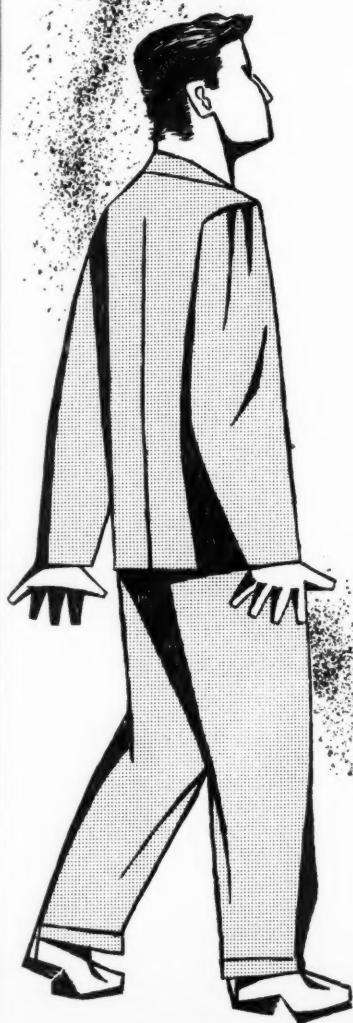
What are you doing with your thankfulness? Disappointed in her longing to go to the mission field, bound to crutches for life, Anna Vander Valk is blessing blind persons all over the world, spurred on by thankfulness to God. Read about her next month in *Thanks, Then Giving* by Faith Coxie Bailey.

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On the seashore
with Peter
let us learn
from the risen Lord
the secret of . . .

the Passion for Souls

By MINA WIARDA



TO love Jesus Christ above all else, to have Him first in the affections, to be aflame with a burning love for Christ to which all other loves become subservient—this is to be in possession of the secret of the passion for souls.

How easy it is for the Church of today, and the average Christian, to become occupied with secondary matters rather than being engaged with Christ and lost in His love!

Jesus did not ask, "Peter, do you believe in Me? Peter, do you know the Scriptures? Peter, do you understand human nature? Peter, do you realize the power of prayer? Peter do you recognize your need of the Holy Spirit's fullness?" Peter knew all these—he had matriculated in earth's best school. What he had not learned until then was that in order to obey the injunction, "Feed my sheep!" he would have to love the Lord Jesus above everything else on earth, Peter included. He would have to experience fresh, glowing, consuming, transcending passion for Christ.

It has been thus throughout Church history. Even before books were printed or schools taught methods of personal work, souls were being won by the lovers of the Saviour. Moody, Taylor, St. Francis, Bunyan—all of them great soul-winners—were magnetized by Christ, and magnets for Him.

Mel Trotter, when criticized for giving to a panhandler, replied characteristically, "I'd give a fellow two bits any time for a chance to talk to him about my

Jesus." A little, old lady, in love with her Saviour, taught some of the most valuable lessons in personal evangelizing, though she could scarcely read or write. Still another magnet for Christ, radiant with His presence, melted scores as the love of heaven beamed from her eyes. With the tenderness of angels in her voice, she would ask, "Do you know my dear Saviour?" Today, as in the past, love for Him is the winning factor!

We have become a bit technical about the need for only "believing," but the saints of a past generation spoke more about "loving" the Lord. A man was a Christian if he *loved* his Saviour.

There is a great difference between believing and loving. One can believe without loving, but when he loves he does believe. Christianity is primarily a heart rather than a head matter. The heart must affect the head. We may have all of the facts in our heads, yet never move a lost soul; but when Christ occupies the supreme place in our affections, souls will be drawn instinctively, and it will be our great delight to introduce them to our gracious Redeemer.

If that first glowing, overflowing love is lost or dulled, there will be no other power by which He will permit us to effectively draw souls to Himself. We are being called upon in our generation, as Peter was in his, to draw, not perishable goods from the world's tempting pools, but never-dying souls from earth's great seas of humanity. This burning passion for Christ is the loadstone that charms men to Him. It is the secret of the passion for souls!

Miss Wiarda is in Christian service in the Pierre, S.D., area where she conducts a daily gospel broadcast.



"Believe on the Lord Jesus Christ and thou shalt be saved." Two members of God's Invasion Army witness during one of the day's many door-to-door calls. Below, another worker finds an interested response to his testimony and questions concerning assurance of salvation. Such visitation takes time, but it brings a harvest of many precious souls.



INVASION for GOD

By Edward Nelson

The challenging story
of young people who
are giving a year of their lives
to full-time, door-to-door
witnessing for Christ

BILL lay on his bed, a letter in his hand, a look of utter despair on his face. He was a clean-cut, handsome young fellow. He had education, a good job and prospects of advancement. The world offered him all the opportunities he wanted for "a good time." But his home was breaking up. The letter in his hand confirmed his fears; he and his wife would have to go their separate ways.

Almost unconsciously he prayed. "God, if there is a God that can help me, help me now!"

Hardly had the half-spoken words fallen from his lips when the doorbell rang. He hesitated for a moment. Then going to the door, he flung it open to find a young man of about his own age.

"My name is Gordon Morrison," the visitor explained. "I'm with God's Invasion Army. We're calling in the neighborhood and I've come to talk to you about the things of the Lord. You know, God can solve every problem of your life."

To Bill the whole thing seemed incredible. And the more he learned, the more unbelievable it all seemed. What could have brought Gordy Morrison, an apprentice carpenter from Chicago, to this city in Montana, to answer the prayer of a despairing young man who did not know the way to God?

As Bill poured out his problems, Gordy sensed his need of special help. Soon the two were seated with the pastor of the local church through which the Invasion Army was working. There, after an afternoon of serious searching, Bill discovered that the greatest problem was his own personal salvation, and there he found the Saviour. From that moment on, the tangled skeins of his unhappy life began to unravel and take shape.

Mr. Nelson is director of God's Invasion Army, a ministry of the Home Missions Department of the Baptist General Conference of America, formerly the Swedish Baptist Conference. Though sometimes mistakenly regarded as part of the American (Northern) Baptist Convention, it has been an autonomous organization for nearly one hundred years.

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Story in Four Figures

On the basis of 125,000 contacts made by God's Invasion Army since 1949—

95,000,000 Americans claim religious affiliations.

7,500,000 Americans give indications of being vitally Christian.

22,500 Christians following the example of God's Invasion Army could bring the gospel to every home in the United States in two years.

355,000 Christians could present the gospel to every man and woman on the face of the earth in two years.

✦ THROUGHOUT the country this story has been repeated during the past three years as three successive contingents of God's Invasion Army have witnessed in twenty-four states and five Canadian provinces. Sponsored by the Baptist General Conference of America, each army is made up of volunteers—young men and women who give a year of their lives to be used exclusively in the winning of souls for Christ.

Growing out of a burden laid on the heart of its present director a number of years ago, the first army was enlisted and trained in the fall of 1948. Since then its volunteers have made 125,000 home contacts from coast to coast; and some 2,900 souls have professed faith in Christ. A total of 4,200 public meetings have been held, reaching more than half a million persons, and nearly 35,000 youngsters have been reached with the gospel message in children's meetings. Churches have been revived and thousands of Christians have been inspired to knock at their neighbors' doors and tell them what Christ can do for them.

This year's army consists of forty-eight volunteers. Traveling about the country under responsible leadership and with older Christians as chaperones, the group has carried its testimony into some eleven states and provinces of the West, Northwest and Great Lakes regions.

On the field, the Invasion Army is divided into teams. These range in size from six to twenty-four members, depending on the area to be covered and the ability of the church to care for the workers. From one to three weeks are spent in a campaign.

Lodging and meals are provided by the church, which serves as headquarters. The army then devotes itself to the task of going from door to door and as nearly as possible presenting to every man and woman at least one opportunity to accept the Lord Jesus Christ. Each evening reports are given on the day's activities, and always there is rejoicing when word comes that some have accepted the wonderful Saviour.

✦ OFTEN the effects of the testimonies given are not apparent until long afterward. This was strikingly demonstrated

in the salvation of Mrs. Benz.

In the spring of 1949 two young women from the Invasion Army knocked at her door. Her response gave little encouragement.

"Not very interested," the record on the card filled out by the workers reported. "Mormon background. Very worldly-minded. But had opportunity to give testimony and the plan of salvation."

That "but" changed everything. The Word of God through His Spirit began its work. For four months this mother struggled. Again and again in her mind two earnest girls stood before her. She could not get away from their testimony. Through the Spirit of God, they had touched on the deepest need of her life.

Finally she could stand it no longer. She found her way to the church where the team had been headquartered, to see if there was something in the message of the pastor that might help her.

She heard, and returned again and again. Each time she listened to the plain preaching of the gospel, she knew that her deep heart needs were being uncovered. Finally, overcome by conviction

of the Spirit, she responded to the invitation, and stepped out to accept the Lord Jesus Christ.

Before her conversion, dancing had been the very essence of life. All her associations and interests had been centered in the world. But she soon found that "if any man be in Christ, he is a new creature, old things are passed away." She had entered the door into a new and wonderful life.

Later she said to the pastor, "When those young women came to my door, it was the first time in my life I had heard that good works will not get you to heaven. It was the first time I had heard that the blood of Jesus Christ alone can cleanse from sin."

Soon she was able to bring her husband under the hearing of the gospel. After a few weeks he, too, was saved. And this all happened months after the Invasion Army had left the city.

Two years later when God's Invasion Army returned to conduct another campaign in the city, she was one of the first to offer to team up with one of the girls. She went gladly from door to door, telling others what she had found, because somebody cared enough to go seek her for God.

✦ THE wonder of a transformed soul is the fact that he can become one link in the great chain of the transmission of the gospel from life to life. We see how marvelously this principle of spiritual reproduction operated in the life of Mrs. Benz. It was also true in the life of Bill, the young man on whose door Gordy Morrison knocked at the time of the Army's work in Montana.

Just a few days after his conversion, he called his wife. He told her of the great change that had come into his life.

"Bill," she said, "if you are saved and your life is changed, I am coming up there to be saved, too."

As soon as she could, she traveled to where Bill was. "When I saw Bill," she admitted later, "I knew something had happened to him. He was changed. We had been married several years, but there

Almost departure time. Traveling by bus and car with luggage packed in trailers, the army lives out of suitcases and takes distance in its stride. From one to three weeks are spent in each community contacted.





Off for assignments. Director Edward Nelson gives last-minute instructions to an Invasion Army group before beginning the day's work. A former pastor, the director is concerned with the spiritual growth of each member of the army. He also takes an active part in its soul-winning work.



Smiles and Bibles characterize these young volunteers during their year of enlistment for special service. Many say they have never known such peace and happiness. Below, the 1951 God's Invasion Army. Made up of businessmen, college students, truck drivers, teachers, farmers, nurses and representatives of various other occupations, they are proving that the greatest asset to the work of God is a yielded life.



Continuing INVASION

was something different about him."

The evening she arrived in the city God's Invasion Army was conducting an outdoor rally in the park band shell. She drank in every word, spoken and sung. The next day was Sunday. In the morning she listened to the message, and immediately responded to the invitation. That evening she gave her first testimony.

"Today is the most wonderful day of my life," she said. "Everything is new and wonderful. I have found Christ."

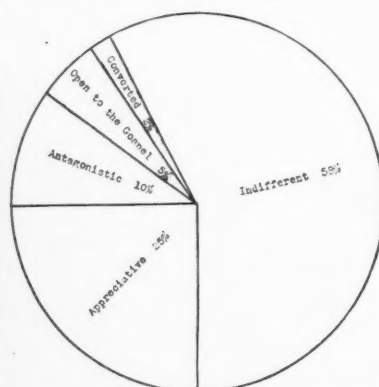
Of course every experience is not a success story. There are times when heart after heart and even door after door is closed in the face of our gospel witnesses. One girl once had ten doors in succession slammed in her face. But she faithfully knocked at the eleventh door and there found a soul hungry for the gospel.

Sometimes workers are turned away by those who need help desperately, but who will not receive the Lord. One of the members of this year's army will probably never forget the dissipated, drunken surgeon who readily admitted that drink had broken his home, ruined his health and destroyed his practice. At the young man's first call, this victim of sin was so under the influence of liquor that it seemed best to call back the next day as he requested. But the next day, bitterness and more drink had done their work and the case was seemingly lost, perhaps forever.

† Those who make up God's Invasion Army are not specially trained men and women. They come from many walks of life. Businessmen, nurses, secretaries, mechanics, farmers, truck drivers, carpenters, bookkeepers, teachers and a considerable number of college students have comprised the membership of the first three groups.

No stress has been laid on special talent in recruiting these young people. Of recent years, there has been an overemphasis on talent and specialized human ability.

How Homes Respond



On the basis of 125,000 home contacts made by God's Invasion Army in twenty-four states and five Canadian provinces, 68 per cent were either indifferent or frankly antagonistic; 30 per cent were appreciative or receptive to the gospel; 2 per cent made decisions for Christ.

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ties in evangelical circles. The idea has gripped the mind of the average Christian that the worth of a service is its entertainment value. Many Christians it seems have come to the place where they think that unless they can play a trumpet or sing first tenor in a quartet, they cannot be used of God.

One of the things demonstrated by the Invasion Army work is that the greatest asset to the work of God is a yielded life. God wants more than talents—He wants lives. And He will use every yielded life in the urgent task of rescuing men from destruction. Realizing this, only two prerequisites have been laid down for entrance into God's Invasion Army: a born-again experience and an urgent compulsion laid upon the heart by the Spirit of God to win the souls of men.

God has called young people to this work in wonderful ways. Answering this call has rarely been easy. Like others of their age, those making up God's Invasion Army have had ambitions and concern for advancement. Yet there has been a response which clearly shows that the spirit of sacrifice has not died out in the Christian youth of our day.

In New York City, Grace Frey—who had expected to be bored—was tremendously impressed when she went to see the Invasion Army group which was visiting her church.

"As I listened to their testimonies, I knew that what they had was what I longed for," she recalled later. "I wanted an unselfish life of service. I realized that to be happy in my Christian life, I must be used of the Lord."

"Still," she admits, "as I went home to bed, I kept thinking of job, home, friends and the other things I held so dear. It seemed too much to give up, but I could not sleep. All through the night a voice kept saying, 'They left all and followed Jesus.' Finally I could stand it no longer. I slipped down by the side of my bed and whispered to God, 'I will leave all and follow Thee.'"

Half way across the continent, in Des Moines, Iowa, Dale Nystrom felt the same constraining power of God to yield his life to service for Christ.

"God's Invasion Army has been on my mind for more than seven months," he wrote when requesting an application blank. "Last Thursday, however, while working with a bricklaying outfit the call came powerfully to my mind. Tears began to roll down my cheeks and all I could see was the Invasion Army."

"I tried to hide my tears from the other fellows at work, but they poured out. I was actually lifted from the realm of work. So I went over behind a pile of material and told God, 'Yes, Lord, I will say yes to Thy Spirit's call.' I knew then that the Lord had spoken to me."

Such experiences as these—and they have been frequent among Invasion Army members—show God's way of attracting young men and women. We can become so possessed with doing things and doing things and doing things for our young people that we lose them. Young people cannot be enticed. They must be challenged to give—to be spent. They

At The Circus

DOES it seem hard to speak to others of Christ in your neighborhood or at your place of work? Let us go with Bertha I—, a piano teacher and warm-hearted missionary, as she takes the gospel to the circus which has just come to her town in provincial Germany.

"The day before the circus," she writes, "loaded with tracts and Gospels, I go to where they have pitched the great tent. My first call is at the office. They do not want me there, but take some tracts. At the seamstress' car they only want to see Jehovah's Witnesses. However, they forget all that when I sing a hymn. They have gone through deep waters and are open to receive the only consolation there is. They are sorry to have only 25 pfennings (a dime), but insist on my taking it.

"In the training tent for horses the Russian jockey rejoices over a Gospel in his mother tongue. A Pole is just as glad, while Englishmen, Italians and Frenchmen thank me heartily for such a gift in their own languages.

"Have you any crime novels?" they call from the musicians' van.

"Yes," I say, "and of the most sensational, touching, world-moving kind. Three are condemned to death. One is pardoned and a guiltless One is nailed to a cross in his stead."

"They like the hymn, 'We Have a Rock,' and know at once in what key I sang it. I try to introduce them to the heavenly rule of harmony and to the new song, 'Praise Be to the Lamb.' How they listen! No one has ever spoken like that to them. They all want a New Testament.

"A young man wants a text with the name of Jesus. So many hands are outstretched for these texts which an elderly brother has painted. A young dancer, the mother of two little girls, has never heard of Jesus. She takes a Gospel mechanically. No one has ever cared for her soul; who will in the future?

"The housekeeper shouts at me from afar: 'I am a Catholic; get away with your stuff! I don't want to know anything about it!' And she busies herself energetically with her washing up.

"May I dry for you?" I say hesitatingly, and she hands me a tea cloth. What miracles are wrought in work in common! She opens up and tells me of her sad experiences, and she is glad to take the consolation of the Scriptures in word and print. Thankfully she makes me a cup of tea.

"At the next caravan someone opens the door a crack to warn me to keep away and beware the dog. Anyway, he 'has no time.'

"Well," I reply, "I like dogs that bite."

"Oh, is that so?" the voice replies. "Then come on in!" But the dread animal makes no move, either with his head or tail. This man believes in God, but what to make of Jesus he does not know. He takes my address and accepts a Gospel as well as tracts.

"And now I am with the dear little clown who suffers because he is deformed and lonely. One of the performers says, 'We also used to pray—at home—once upon a time.' I give them all New Testaments and tell them of the sacrifice that availed for clowns and circus performers also.

"Is that true?" "Can I read about it in this book?" "Is it for me too?" they ask. The clown offers me chocolate and wants my address. The Lord has the key to his heart, too, and to the hearts of them all."



must be told that the most expensive and demanding life of all is the Christian life. But they should be shown the manifold returns of a life that is invested in the service of the King.

✦ We who are gospel-preaching and Bible-believing people have accepted the Church pictured in the Book of Acts as the ideal, and have sought to copy it. But too often we have imitated the form of the early Church, yet have lost its life and spirit of witnessing.

God's Invasion Army is a little token of

a revival of the essential spirit of Christianity. Many earnest hearts are turning to God with the prayer that it may please Him to visit our land, and the whole world, with revival blessings in these last days. But let us all beware that we do not seek to substitute prayer for obedience. Let us pray and obey our Master's command.

We trust that the purposes and objectives of God's Invasion Army may be multiplied in these days, so that Christianity may once more become militant and triumphant, should our Lord tarry.

The Presence



*"My
presence
shall go with
thee, and I
will give thee
rest."*

—Exodus 33:14

By WILLIAM H. WRIGHTON

THE Lord has commanded His servant Moses to lead His people into Canaan, yet because of their sin, He has said He would not go before them but would send an angel. Moses, knowing there can be no victory without the Lord, seeks to know whom the Lord will send. Then the Lord promises him that He will go Himself; as the Septuagint has it: "I myself will go before thee and give thee rest."

To this Moses responds, "If thou go not with us thyself, bring me not up hence." Even Canaan would not be attractive to Moses if he saw not the face of the Lord. Heaven will be glorious to us for the joy of seeing the face of the Lord Jesus and having His name in our foreheads.

I

Not everyone desires the presence of the Lord; by some it is dreaded. Adam and Eve dwelt with great joy in the presence of the Lord until sin came; then they fled and hid themselves from the face of the Lord (Gen. 3:8). The murderous Cain went out from the face of God. Thereafter he had no more dealings

with God, and his character was fixed and permanent. Men may well fear turning away from God's presence, for this means that each passing day makes them more fit for hell and less prepared for heaven.

Jonah found himself in great trouble because he fled from the divine presence. Beware lest you refuse to do what God commands, that you lose not the vision of His glorious countenance and the shining of His face. Choose the way of obedience, for in the end it will be the way of perfect freedom and joy. Cultivate the presence of God.

Judas Iscariot went out from the presence of Jesus, and it was night. But there was a darker night of gloom in his soul, for he had rejected and betrayed the Light, the only Light who can brighten the ways of life and make even the valley of the shadow of death to have no terror for His followers. Dayspring is at hand when we seek His face.

In Moses we see a man who desired the presence of God that was so dreaded by Adam and Eve. He sought it because he had seen the glory of the God of redemption in the burning bush and in the types and sacrifices shown him in the mount. He had been brought to know the redemptive grace of God, who, though

holy, could dwell among men and receive them into His presence because of His own grand plan of redemption. The revelation of Christ gives liberty and courage to approach God, and enables us to say, "If thy presence go not with me, carry us not up hence."

Wherever redemption is unknown, men dread to have God come near them. The worldling, the murderer, the impure, and the blasphemer do not ask God to be with them. The man who is dishonest in business would be afraid to let God see his books. The liquor dealer and despiser of the Lord's Day do not desire the presence of the Lord. They are afraid of God, because they know they are at enmity with Him. So they say, "Let me flee from His presence." And one day they will beg the mountains and the rocks to fall on them and hide them from the face of Him that sitteth on the throne.

II

For those who know redemption, however, there is great joy in the presence of God. Knowing this, the psalmist exclaims, "In thy presence is fullness of joy!" Heaven may begin for us while we are still on earth, for heavenly joys commence when He causes His face to shine upon us.

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e of God



Rest is one of the chief elements of true joy, and rest comes to those who dwell in fellowship with God. When we know God's rest we participate in the divine felicity.

Rest is not dependent on a tranquil environment. The life of Moses was no more free of difficulties after God's promise than before the promise came; but there was One with him to whom he could commit his way and upon whom he could wait for direction and strength. Moses could give the battle into the hand of his Superior Officer who had the grand strategy of heaven, and this brought blessed quietness and peace he never knew before.

We are always looking for circumstances which will free us from anxiety; but the only way we can have rest from worry is to live in the radiant restful presence of the Lord and cast all our care on Him. Circumstances may be just as trying, but in the secret of His presence there is rest, sweet rest. "Return unto thy rest, O my soul."

Safety also is realized in the presence of God. "Thou shalt hide them in the secret of thy presence" (Ps. 31:20). Missionaries have often found this a real and blessed fact. David Brainerd was saved from the fangs of a rattlesnake and the murderous attack of Indian savages as he knelt alone in his tent, too absorbed in prayer to see the snake that crawled over his feet, raising its head to strike him, while the Indians watched in amazement. He seemed to hear God say, "My presence shall go with thee."

At length, he took his Bible and went toward the hostile village. To his surprise it seemed as if the whole tribe came out to greet him. They treated him with great respect, regarding him as under the protection of the Great Spirit, and concluded that instead of killing him, as their council had voted to do, they ought to sue for peace with this man whom God had defended from the poison of the rattlesnake. They listened to his preaching and were ready to heed his entreaties to trust alone in Christ for salvation.

Separation unto God is best achieved by having the divine presence with us. His presence will create an atmosphere and a spiritual savor and gracious aroma of godliness. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Exod. 33:16).

The presence of God is a badge of our

identification with Him. Israel was known by His presence; the cloud by day and the pillar of fire by night were the signs of the Lord's presence. When the cloud moved, they moved onward, and when the cloud stayed, they stayed. If the foe came behind them, then the presence cloud moved to their rear to protect them.

Victory is sure when the face of the Lord shines upon us. The image of Dagon, the national god of the Philistines, fell before the ark of Jehovah's presence. This idol could not stand up in God's presence, and his worshipers were glad to return the ark to Israel. So

★ ★ ★

Our Shepherd

ALICE HOLLINGSWORTH

His glory fills the earth and sky
And universes whirling by;
Time and tide know His command,
Planets nestle in His hand.

He shepherds these—He shepherds me,
His crook from the accursed tree.
He is the Door; His sheep go in,
He cleanses all their wounds of sin.

His glory fills the earth and sky,
But only when He came to die
Could His lost creation trace
Unending love upon His face.

★ ★ ★

victory came to Israel through God's presence.

The idols of materialism and atheism have lifted themselves up today, and only by God's presence with us can they be overthrown. The idols of Egypt shall be moved at His presence. The mountains shall flow down at His presence, and the nations shall tremble.

III

We may expect God's presence when His name is proclaimed. "In all places where I record my name [or cause my name to be remembered] I will come unto thee, and I will bless thee" (Exod. 20:24). The recording or preaching of the divine name is vitally necessary to the experiencing of His presence. Imposing architecture, impressive forms of service, all the gifts of sacred oratory and song may be there and yet no deep consciousness of the presence if the name is not fully declared and acknowledged by faith.

The name represents the person and character and majesty of the Lord. Many

things add beauty to the divine worship, but their value is determined by the degree they aid in recording the name which is above every name.

Assembling in the name of the Lord will most certainly bring the realization of the presence of Him whom we gather to glorify. "There am I in the midst." Here is the statement of an accomplished fact. In the Old Testament we are told, "Certainly I will be with thee." But here, "I am in the midst." He is there waiting for us to gather around Him. This thought is well expressed by William Cowper:

*"Jesus, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art
found,
And every place is hallowed ground."*

Obedience to the Great Commission brings the promised presence, for this also is for the sake of His name. As we go forth making disciples, we baptize them in the name of the Father and of the Son and of the Holy Ghost, and lo, He says, I am with you always, even unto the end of the world. Worldwide confusion and cosmic catastrophes must not hinder the presentation of His holy name, for they will not prevent the divine presence.

*"Thou Life within my life, than self
more near,
Thou veiled presence infinitely clear,
From all illusive shows of sense I flee,
To find my center and my rest in
Thee."*

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee.—Proverbs 2:1-11



DON'T FLUNK OUT.

By Wanda G. Schickling

way," he said. Later he complained, "You don't seem to appreciate what I've done for you."

One night Bill flared up. "If I have to stay a little kid so that you'll help me through school, then let's forget the whole deal."

Later they were both sorry. Bill realized he had been hasty, and Mr. Anson began to see that unconsciously he had been putting Bill at an unfair disadvantage by using his help as a means of dictating to his son. When he began to treat him as an adult, understanding began to grow all around and the friction came to an end.

Darlene, a college sophomore, had a similar problem. "They just expect too much of me," she told a friend. "Mother was real popular and thinks I'm wasting my life if I don't have lots of dates. And Dad keeps writing that I owe it to the Lord to get the best grades. Well, I try, but I'm not perfect. I wish just once I could even have the right to make my own mistakes!"

What parents themselves have wanted and missed and what they have enjoyed often makes a difference in what they want for their children. Sometimes parents must stop to realize, however, that what they see as desirable for their boy or girl may not be what that boy or girl desires—or what the Lord desires for them.

Intelligent but reserved, Darlene will do her best with a limited number of good friends and the opportunity to engage in some extracurricular activities as well as study. Her grades may not excel, but if she is honestly carrying on her studies as unto the Lord and mastering them, that is what counts. Competition is usually very keen and pressure from home as well as at school may cause any student to become unhappy and forget that for the Christian the real purpose of Bible institute or college training is to prepare the young person in a well-rounded way for a life of usefulness to his Lord.

MAYBE you drove your son or daughter to school and saw that departing member of your family safely installed in the freshman dorm. Maybe you waved goodbye at the station after tucking a clean handkerchief and some extra spending money in a pocket.

Wherever the leave-taking, your boy or girl who has gone to college or Bible institute has stepped across the threshold into a new phase of experience—and you as a father or mother are likewise beginning a new chapter of your life as a parent. Now you face certain vitally important adjustments in your attitude and thinking—adjustments which will affect both you and the one who has gone out from your home.

Many a Christian parent feels with sinking heart that going away to school is the "beginning of the end." Only partially dependent on you now, the departing student in a few years will be on his own entirely, perhaps will even cease to ask your opinions.

What does a truly Christian parent do about that strange sensation? What course of action should he pursue?

♦ **ONE** of the common mistakes is that of attempting to dictate in the life of the son or daughter away at school. Take Bill Anson's dad, for example. Mr. Anson didn't quite understand his own sense of loss when Bill began to grow up. Neither did he understand Bill's desire to do things for himself. In fact, he resented this change in father-son relationship.

The first year away went along well enough. After that, however, Mr. Anson grew increasingly irritated over Bill's desire to be independent. Several times during Christmas vacation, he spoke sharply.

"After all I've done for you, I think you could do this my

♦ **SOME** parents unknowingly hinder their children by drawing home ties too tightly, even after their sons and daughters have gone away to school. They may even urge that the student return home each week end or commute, when such an arrangement is not necessary. This happens most often when the institution they are attending is nearby, and may be a fault of a demanding church as well as of a demanding family.

If a boy or girl must constantly travel back and forth with time divided between home and school, the young person will never put down roots in either place. Naturally he will be unable to benefit from the various aspects of school life.

More often than not, such students must forego the opportunities of meeting new friends on week-end gospel teams, parties, campus clubs or informal get-togethers. They are unable to take serious interest in such activities as the school paper, the yearbook, special interest clubs or musical groups.

Yet such activities have an important place in training young people for efficient service for Christ. Many a pastor today is directing his church paper on the basis of experience gained with a school publication. Many a useful Christian can point to college activity as the means of developing social poise and a pleasing personality which now adorn the gospel of Christ.

In the opposite direction there is the danger of severing home ties too completely. The young person going away to school is ready for a greater degree of responsibility and freedom, but not for independence. Parents who go to extremes in attempting to help their children "grow up" by casting them on their own prematurely, not only expose these young people to great danger, but also open the door to lifetime disappointments.

A girl who graduated from high school at sixteen, for example, shortly afterward received an offer to work for an aunt in another city. She wished to stay at home and work for a

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When your children leave for school

Will you pass the test of an understanding parent?

year, but the father thought it a good chance for her to "get on her own two feet." He insisted on her taking the job, and to this day the girl, now with a family of her own, regrets the fact that she was pushed out before she was quite ready.

Even though your college-age son or daughter is demanding freedom and wanting to be treated like a grown-up, he is hardly likely to be ready to have all ties broken. All family guidance relationships severed. Such a casting loose of parental anchors would probably result in a sense of insecurity and confusion which would affect his future life in a definite and profound way.

★ THE answer to this puzzle of proper guidance for the one going away to school lies in providing the right amount of direction and assistance and offering it in such a way that the young person does not feel it a threat to his growing sense of maturity. This can be done by adopting the attitude of "one adult to another" insofar as possible.

A mother who has seen two boys through a Christian college says, "I definitely tried to treat them as adults. It is hard, though, for a parent to let children make mistakes—especially when you can see that they are going to be sorry afterward.

"I had read so much about young people getting married, and their mothers intruding. I said to my husband, 'We definitely are not going to do anything like that.' My husband said, 'Well, the way not to do that is to start letting go now, little by little.' And I think it is letting go in your mind."

When asked whether she feels that this policy of "letting go little by little" has been effective in the case of her boys, the mother answered, "Oh, I do! I think I have a very happy relationship with my two boys. The younger is just getting to the place now where he'll sit down and really talk things over with me, but the older one has for years. Of course, the boys had such a wonderful father. With him, it was a policy of treating them man to man."

Interest, guidance, respect—but not absolute domination—these are keys to sound relationships between the son or daughter at school and wise parents. Such a relationship is built upon a continual display of warm-hearted interest in progress, a casual attitude which conveys your confidence in your boy or girl over the long pull, a lack of prying curiosity. With these go a Christlike way of presenting your opinions and a habit of treating your child with the respect he feels due his age.

Of course such an attitude must be reinforced by prayer. To pray continually for the one away at school is the greatest thing you can do. No matter what circumstances he may be in, no matter what his frame of mind, prayer will prosper and deepen God's work in his life.

If he is in a Christian school, pray especially that he may remain warm and vital in his Christian faith, not taking it as a matter of routine or merely as a comfortable way of life. If he is in a non-Christian college or university, then pray that he may be grounded in the Word sufficiently to stand firm against false teaching and be a living testimony for Christ. Keep often in your prayers, too, all who lead young students, in Bible institutes and colleges.

You, too, are being tested as your boy or girl leaves for life at school. The one away from home will need your help and understanding. Though the old child-parent ties are being severed, a new and enduring adult relationship will shortly take its place. Today can mark a beginning rather than the end.

Can you learn to walk beside the son or daughter you've sent to Bible institute or college? That's what your boy or girl wants. That's what God wants for the young person and for you. And that's where much of your future happiness will lie.



Lonely?

DOES home seem empty? Do days seem long since that son or daughter left for school?

This period in your life may be an important part in God's plan for you. Perhaps this is a time for you to learn to lean more completely on Christ, to let Him have a larger place in your thoughts, to spend more time with His Word and in prayer.

Perhaps it is a time for greater service in His name. Maybe there is a task in your own church or in some other Christian organization waiting for your touch. Or there may be lonely folks to visit down the street, children to tell about Jesus, a sick neighbor to be encouraged and helped to saving faith.

Welcome your greater freedom and use it to the glory of God. Whatever draws you closer to your Lord—be it loneliness or empty hours—is but the way to blessing.





Lambert Photo

Suddenly, unexpectedly, a people will be gathered out of the earth. Will it be for joyous reunion—or for judgement?

Divine Discrimination

By CARL ARMERDING

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Part 5 in a series of studies
on the Olivet Discourse
Matthew 24:36-51

THE first major division of the Olivet Discourse deals particularly with doctrinal matters, especially those which relate to the person and work of Christ. This is seen at the very outset when the Lord Jesus issued a warning concerning those who would seek to impersonate Him, saying, "I am Christ." He also told His disciples that they—that is, those whom they represented then—would be hated of all the nations for His name's sake. Again He warned them of false Christs and false prophets who would come, saying, "Lo, here is Christ, or there." And in the setting up of the idol known as "the abomination of desolation" we see the climax of the apostasy.

In Matthew 24:36-51 we come to that which is moral rather than doctrinal. Not that we can separate these two things. Good doctrine and good morals always go together. But we can distinguish what we may not separate, and that is all that we are attempting here.

Accordingly we notice that we no longer hear of those who will come in the name of Christ, saying, "I am the Messiah." Neither do we read of those who will be persecuted for His name's sake. What we have here is the behavior

of the just and the unjust, the faithful and the unfaithful.

II

For an illustration of these things, the Lord went back to the days of Noah. In so doing He incidentally put His stamp of authentication on the biblical record of that cataclysm. But He did not go into detail. To discover what it was that actually led up to the judgment of the flood, we must go to the ancient record itself. All our Lord tells us here is that the antediluvians were eating and drinking, marrying and giving in marriage, until the flood came and took them all away. According to this, they were apparently engaged in the normal and legitimate pursuits of human beings.

But when we look at the ancient record as given in the book of Genesis, we discover that at that time the earth was filled with violence and corruption. And not only that, in their marrying and giving in marriage there was grave irregularity, to say the least. If, as I am persuaded, "the sons of God" mentioned in Genesis 6 were those of the human race whom the Lord acknowledged as His children, we can see why the Lord was provoked when they intermarried with "the children of the wicked one," namely, the line of Cain.

We are told plainly in I John 3:12 that "Cain . . . was of that wicked one, and slew his brother . . . because his own

works were evil, and his brother's righteous." After that, when Seth was born, Eve said, "God hath appointed me another seed instead of Abel, whom Cain slew." And it was not long after that "men began to call upon the name of the Lord." According to good authority, this might be rendered, "Then men began to call themselves by the name of the Lord." They would then be known as "the sons of God" to distinguish them from the line of Cain.

No doubt the two groups were kept quite distinct to begin with. But in process of time the line of separation was no longer respected by the masses. There was, however, one outstanding exception to all of this. "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). As for the rest, "all flesh had corrupted his way upon the earth." "The wickedness of man was great in the earth." These and other references to flesh and to man all through this passage of Scripture show that it was human beings who were the offenders here.

The intermingling of the two lines, the children of God and the children of the wicked one, was followed by violence and corruption. It is ever thus. The children of God do not improve the world by mingling with it. On the contrary, they themselves are debased and corrupted by their departure from the divine principle of separation from evil.

At this point we may learn a lesson for our own times. It was not because of their eating and drinking that the Lord sent the flood upon man in the days of Noah. It was because of man's wickedness. "Every imagination of the thoughts of his heart was only evil continually." In thought, as well as in deed, man had become utterly wicked. And in spite of all of Noah's preaching (II Pet. 2:5), the men of his day "knew not

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until the flood came and took them all away." They had ample warning, but they did not heed it. They went about their daily pursuits as if all were well, utterly indifferent to the preaching of righteousness which must certainly have condemned their whole way of life. Their ignorance was not the ignorance of innocence. It was deliberate and therefore culpable.

The Lord tells us that history will repeat itself, the truth of which can be seen on every hand today. If ever there was a time in the world's history which resembles the days of Noah, this is it. One has but to pick up his newspaper, or listen to the news reports over the radio, to confirm that. Truly the earth is filled with violence and corruption. And yet men go about their daily pursuits as if all this had no significance whatever.

III

When our Lord comes again as Son of Man to judge the world, "then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." Only God can discriminate as finely as that. And if the illustration fits the case, and it certainly does, then those who are taken are taken in judgment, just as those who were taken in Noah's day were taken in judgment.

Against this view, it has been argued that the word for "taken" here is the same word which our Lord used in John 14:3 when He said that He would come again and "receive" us unto Himself, and that therefore Matthew 24:40,41 refers to the rapture.

But nothing is said in Matthew 24 about anyone being taken by the Lord "unto Himself." The verb in John 14:3 is in the middle voice, but in Matthew 24:40,41 it is in the passive voice. Moreover, the same word is used in Matthew 27:27, where we read that "the soldiers of the governor took Jesus into the common hall." It is similarly used of Paul in Acts 23:18. As a matter of fact, the Greek word *paralambano* is used nearly fifty times in the Greek New Testament, but for the most part the occurrences have nothing to do with the rapture, or anything resembling it.

What happened in the days of Noah, however, should determine what is meant here. It was not Noah and his family who were taken. They were the ones who were left. All the while they were in the ark they never lost contact with the earth. In view of that, one fails to see how they can in any way represent those who will be raptured when the Lord comes for the Church. It is Enoch, and not Noah, who gives us the illustration of what will take place when the Lord comes to receive His own unto Himself. "He was not, for God took him." That is never said of Noah and his family, even though Noah also walked with God.

Then, too, the fact that our Lord here draws a parallel between His coming and that of a thief shows that this does not refer to His coming for the Church. We know that the day of the Lord will come as a thief in the night. But we are not in darkness that that day should over-

[Continued on page 113]



Colorful Christianity!

By HAROLD L. LUNDQUIST

COLORFUL Christianity! The words sound well together—and they express a goal toward which each of us should press in our life of service for the Lord.

In a series of three messages, of which this is the first, we should like to develop a novel idea suggested by an editorial in a book publisher's journal. In reviewing the field of religious literature for the preceding six months, the writer of this editorial said that he felt most of it lacked the three qualities which should characterize everything Christian—color, fire and music.

A little thought will reveal how keen and true the criticism actually is, for we realize that all too often we misrepresent the Christian faith in personal life and testimony as well as in organizations and in books. Often we are colorless and drab, cold and repelling, discordant and disturbing, instead of being colorful, warm and harmonious in life, word and deed.

Let us look first at color—colorful Christianity. While the story of Israel in the Old Testament Scripture does not stress color, it is everywhere present. Possibly the flamboyant use of color in the heathen worship round about the Israelites was so tempting to the color-conscious oriental heart and mind that the Lord led them out in appreciation of the more moderate use of color. Yet the Hebrews, too, made use of color and enjoyed it, for we find a number of hues mentioned in our Bibles—black, red, blue, brown, crimson, green, gray, purple, scarlet, vermilion, yellow and white.

But more brilliant than these natural colors are the colorful characters which stride across the pages of the Old Testament. Think of Abraham, Jacob, Joseph, Moses, David, Solomon and many others. Most unique of all are the prophets of God, such as Elijah, Isaiah, Jeremiah, Daniel, Hosea, Joel, Amos—one might well name them all, especially Haggai and Malachi. Unique men there were, highly colored personalities, using all they had for God.

New Testament pages are bright with the names of unusual men—Paul, Barnabas, Peter, John, Stephen, Philip and others. God evidently has special affection for men with personalities, men who are willing to be different for Him, who can be seen in a crowd because they are colorful and who count for Him in a special way.

But "colorful" includes more than bold and brilliant colors. Sometimes the situation calls for a more subdued hue or a fresh, cool pastel color—they please us in personality as well as on the walls

of our homes. The bright and at times well-nigh shocking colors thus give way to the gentler shades, and we appreciate them both; in fact, we enjoy one the more because of the other. God obviously loves variety, not only in nature but in men and women.

All through the history of the Church, God has thus called men whom we in our human wisdom might have overlooked or passed by. There was the unpromising, spiritually darkened and mischievous boy named Dwight who became Moody the man who stirred two continents for God. Finney the self-righteous lawyer became the flaming evangelist. David Brainerd burned out and died for his precious Lord among the Indians. Hudson Taylor, Fredrik Franson and others also come to mind. That blessed and glorious fellowship continues to this day.

Color also has its special meaning. The white of Scripture speaks of purity and majesty and redemption (Mark 16:5; Rev. 1:13-15; 3:5; 7:9-15; 19:11,13; Isa. 1:18). Red speaks of the blood, of sacrifice, but also and perhaps more graphically of sin and judgment (Num. 19:2; Isa. 1:18; Rev. 6:4). Purple is associated with royalty (Luke 16:19). Blue speaks of heaven. It has also come to have the meaning of loyalty, and of course is repeatedly associated with the purple and scarlet (Exod. 26:1, 31).

None of us lacks color in his personality. It may not be so evident or prominent as in our friend or neighbor, but it is there. Often we fail to recognize it, to cultivate it, develop it, and especially to use it for God.

Be colorful for Him and for His glory! Yes, be as colorful as you can, not in your own effort or for your own glory, but easily, naturally and blessedly for Christ and the Church and for a world lost in the dead drabness of discouragement and sin.

[Next month: "On Fire for God"]

THY WILL BE DONE

I heard my Saviour speak one day;
It was a still small voice.
My answer, "Lord, I can't do that,
You know that's not my choice."

He said, "My child, I know what's best,
Though often paths seem hard;
Your soul cries out from underneath
A life that's black and charred.

"I know your aching, breaking heart,
The burden seems too much;
But, precious child, remember this—
On earth, I tasted such."

* * *

But had I known my bleeding hand
Must reap the grain for autumn's need,
I would have planted in life's field
Some nobler seed.

—J. R. Moreland, in *Prairie Overcomer*

Is Timidity Your Problem in Soul-Winning?

By Al Troester

**A soul-winner who once drove
around the block three times
before he dared
to ring the doorbell
analyzes the fear
which may be keeping you
from winning souls for Christ**

HOW many of you have ever led a soul to Christ?" Often during my early Christian life our pastor would pause in his sermons to ask this question. My answer was always with silent shame attended by a flushed face and a pounding, guilty heart. I knew I should be

leading sinners to the Saviour, but I was too timid to testify before Christians in prayer meeting, let alone witness to those not Christians. Steadily, conviction grew upon me until I was forced to speak for my Lord.

Calling on one of my first prospects, fear overtook me with such overwhelming force that I drove around the block three times before I could muster enough courage to push the doorbell. When the door opened, I was relieved to know that my host was not at home.

Again and again in attempting to speak to an individual concerning salvation, the battle of timidity raged within me and the knowledge of being ineffective made me more fearful. Instead of proclaiming Christ, my actions betrayed that it might be more appropriate for me to say, "Pardon me for being a Christian," than to ask, "Will you accept Christ as your Saviour?" What a contradiction—declaring the power of the gospel in such weakness!

Today I thank God that this fear no longer hinders my service for the Lord, yet I know that such timidity is all too common. Recently in a young people's meeting, for example, the entire group voted timidity as obstacle No. 1 in soul-winning. Many older Christians also say, "I just can't talk to anyone about Jesus. I feel so timid!" As a well-known preacher and writer has expressed it, "The trouble with most Christian workers—ministers and laymen—is that they are afraid, and now as of old, 'fear bringeth a snare.'"

Timidity makes one a poor example of the transforming power of the gospel of Christ since the very essence of its force is transformation. Salvation consists not only in redemption from the penalty of sin, but also in resurrection from spiritual deadness into spiritual life and power. "God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord" (II Tim. 1:7, 8, A.S.V.).

Consider the apostle Peter who could not even so much as say "yes" when one of the maids suggested, "Thou also wast with Jesus of Galilee." Likewise when another maid on the porch declared, "This fellow was also with Jesus of Nazareth," Peter denied with an oath, asserting that he did not even know the Lord. Yet this same fisherman preached so boldly at Jerusalem on the day of Pentecost that three thousand souls were added to the Church.

What is it that make Christians so timid in personal work? Have you ever analyzed the cause of your own fear and trembling when you speak to one not a Christian? An understanding of the reason for your fearfulness may be very helpful in showing you how to pray and what should be overcome.

✦ A NOT uncommon cause of timidity in soul-winning is doubt as to one's own salvation. Assurance of eternal life as the gift of God is basic if you are to speak with conviction. Personally, although I had been a church member for several years, it was not until I was convinced of my own salvation that I ever spoke to another about being saved.

Nothing will give greater boldness than the ability to speak from an inner conviction of the reality of Christ. You cannot give to another what you are not sure you have yourself. There was nothing

Mr. Troester writes on this important subject out of his own experience as a Christian and as an evangelist who has endeavored to help Christians facing the problem of timidity in doing personal work.



Is fear holding you back in reaching others—the family across the street, your friends or casual acquaintances? — Lambert Photo



ing indefinite about Paul when he asserted, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Such assurance demands that you walk with the Lord in the living reality of His presence. So many Christians live in a past experience of salvation and have lost that habitual freshness of a radiant life. If you know that Christ is alive and are continually enjoying fellowship with Him, you cannot help but be bold in witnessing for Him.

Notice that the message of the apostles in the book of Acts was the resurrected Christ. They knew Him; they were living in Him; they preached Him. If the resurrected Christ is real in your soul, this realization should go far to help you overcome your natural and purely human tendencies toward timidity.

♦ **ONE** who attempts to win the lost without that inner fullness of Spirit will have no power in dealing with men. Among other things this means that the soul-winner's life must be free from unconfessed sin. When the spiritual life is low, weakness and decay are bound to follow, and you will find yourself trying to substitute fleshly energy for the power of the Spirit. Many Christians fail at this point.

Human ability is always weak when it comes to leading a sinner to repentance. There will be no time when timidity will be more evident than when you are trying to work in your own natural ability. For this reason, Jesus commanded the disciples to wait at Jerusalem for the coming of the Holy Spirit, promising them that when He should come, they would have power to witness. After Pentecost, the disciples were transformed men. To be soul-winners, we likewise must know the fullness of the Holy Spirit.

Many lack spiritual power because of failure to pray. If you are slothful at this point, you are likely to be defeated when you face one who is not a Christian. Prayer is your means of drawing upon the reservoir of spiritual power and keeping in contact with God as you deal with an unbeliever. Naturally you will flounder if you have lost this contact.

Notice that within the context of the Lord's ordination to bear fruit He made the promise "that whatsoever ye shall ask the Father in my name, he may give it you" (John 15:16). Why not accept this promise and pray for real victory in your personal evangelism problems? Remember the example of the early disciples who, being in need of boldness, gathered for a prayer meeting and God responded with the infilling of the Spirit (Act 4:23, 31).

♦ **TIMIDITY** is often due in part to the feeling that we lack sufficient knowledge. Personal work may be extremely embarrassing at times to one who is fearful of not having all the answers. But though it may help in solving some intellectual problems, a wealth of worldly wisdom is not a requisite to soul-winning. "God hath chosen the foolish things of the world to confound the wise" (I Cor. 1:27).

The knowledge of Scripture is vital,

Preparing to Go Fishing

By Dr. Walter L. Wilson

JUST as the fisherman must be equipped with the necessary things to catch the wary trout and the agile bass, so God's servant must have certain equipment for catching men and women, boys and girls for the Saviour.

At the very beginning of the first three Gospels, Jesus calls men to be fishers. His memorable words are, "Follow me, and I will make you fishers of men." The fourth Gospel gives us an example of it and reveals how it works; for Andrew went out after Peter, his brother, a relative, while Philip went out after Nathanael, a stranger. Let us now consider what is needed in this great work.

There must be a desire to win souls. This passion comes only from the Lord. He gives us to see lost men and to feel deeply their need. He makes us not only willing to talk to men, but gives a desire to do so. If there is no desire, we may have ever so much tackle, line and bait and never go to the stream. The Lord will give this passion if we ask Him.

There must be a knowledge of God's gospel. We cannot tell another if we do not know the truth ourselves. We must be fully persuaded that "salvation is of the Lord." We must know it by the Word and by our own experience.

We must have a Bible with us. It is best to have the entire Bible, for many are saved through the Old Testament Scriptures. Jesus and His disciples quoted only the Old Testament, for there was none other. The pictures and the precepts of the prophets are greatly used in revealing God's way of salvation.

We must know where things are in the Bible. When conversing with a troubled soul, we must be able to quickly find the appropriate passage to apply.

We must know the various aspects of the gospel. The dead need life. The guilty need justification. The disobedient need forgiveness. The defiled need cleansing. The naked need "the robe of righteousness, the garment of salvation."

These are a few of the requirements for soul-winning.

[Next month: "Who to Look For"]

but even a few verses dealing with salvation is often sufficient to lead a soul to Christ. Many souls have been won with John 3:16. A general knowledge of the Word of God is necessary, however, to increase your power in conversing with the unsaved.

When Philip led the Ethiopian to Christ, he began with an exposition of Scripture. Paul likewise confounded the Jews by skillful use of the Old Testament. Apollos "mightily convinced the Jews . . . showing by the scriptures that Jesus is the Christ." The Word of God is the sword of the Spirit, and the soul-winner should strive increasingly to be prepared in the Word that the Holy Spirit may use it.

♦ **LACK** of confidence in your own fitness to serve God and failure to realize God's power to work through you are frequently sources of hesitancy to speak to others about Christ. Moses, too, had this problem of misjudging his own potential usefulness in God's hand. To his objections, God replied, "Certainly I will be with thee" (Exod. 3:11). Any Christian with God is a majority.

Learn to use what natural ability you have, and God will add to your talents. Do not try to use them in exactly the same way as others use their abilities. Ezekiel

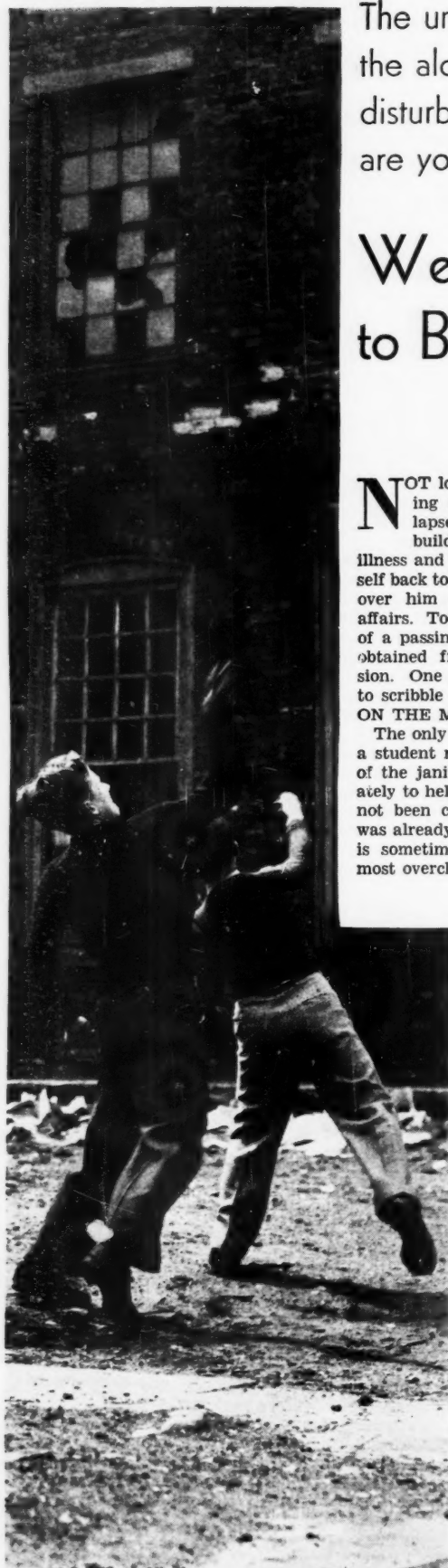
laid down in the street to preach, Nehemiah preached with a sword in his hand, Moses used a rod, Elijah called down fire from heaven, Paul preached in the streets and sang praises in jail at midnight. Witness as He leads and as He guides through Scripture, and God will bless you.

Above all, have utter confidence in God. If you are not sure that He is going to help you, and that He will work in the heart of the person with whom you deal, you are defeated before you begin. You must expect God to work, remembering that He is even more interested in souls being saved than you are.

God does the convicting and the converting through the Holy Spirit as He uses you, but you will have to be careful to depend upon Him and neither to take His place nor try to do the convicting yourself. When you stand up against the enemy, call upon the Lord and He will assist you.

Jehoshaphat feared when the children of Moab and Ammon came against him to battle. We read in II Chronicles 20 that he gathered all Judah together to seek the help of God. As he prayed, he confessed his weakness and inability. "O our God, wilt thou not judge them? For we have no might against the great

[Continued on page 94]



The unlovely woman down the street,
the alcoholic in your block, the boy who
disturbs you with his noise—these
are your opportunities. Can you, too, say—

We Are Learning to Be Christian Neighbors

By LARRY and LILLIAN DRISKILL

NOT long ago an elderly man, serving as a temporary janitor, collapsed in the hall of an apartment building. He was too weak from illness and exhaustion even to drag himself back to his room. The tenants stepped over him and went about their own affairs. To them, he was but one more of a passing parade of drunken janitors obtained from the nearby rescue mission. One person stopped long enough to scribble a sign saying, "DON'T STEP ON THE MAN IN THE HALL."

The only one to show real concern was a student missionary who, upon hearing of the janitor's condition, went immediately to help him. Unfortunately, he had not been called soon enough; the man was already dead. This occurred in what is sometimes spoken of as one of the most overchurched cities in America.

Perhaps there may never be a janitor in need lying at your door, but there are many persons in your apartment building, your block or your community who desperately need your Christian friendship, your interest and your help. To give it will cost in time and patience and in a score of ways little and big, but we have found this cost small indeed compared with the satisfaction of carrying out our Lord's command.

As student missionaries, we have lived among low-income but not necessarily underprivileged families. In trying to practice our Lord's command to love our neighbor, we have met some very baffling problems.

★

There are many in your neighborhood who desperately need your Christian friendship. Galloway Photo

With many of our neighbors, a loving Christian relationship developed naturally, but often those with the greatest need appeared almost unapproachable. It is not easy to think of an alcoholic janitor as a man created in the image of God, an erring one whom Christ died to redeem from the very sin which is destroying him, yet such a person is one whose need for a Christian neighbor is greatest.

One of our most satisfying experiences was with a little boy we will call Eddie. Almost our first acquaintance with Eddie followed after he questioned us about a book one of us was reading on the front steps of our home. When we told him that it was a New Testament, Eddie was a little puzzled, but seemed to understand as we explained that it was a part of the Bible dealing with the life and work of Jesus. After hearing about our junior boys' Sunday school class, Eddie said, "Sounds like fun. I'd like to come."

Eddie's mother wept when we asked if Eddie could attend Sunday school. She told us how hurt her mother would be if she knew how far her daughter had drifted from the church. For several Sundays she got up early, despite her long working hours, to get Eddie ready, but soon she began to oversleep.

Finally, we solved the problem by agreeing to wake Eddie ourselves and have him take Sunday breakfast with us. Although unwilling to go to church herself, Eddie's mother was happy with this arrangement. It was a wonderful opportunity for us to get to know Eddie better and he proved to be a most promising young fellow.

At Christmastime Eddie took it upon himself to make nine sheep for our manger scene by cutting out cardboard figures and pasting cotton on them for wool. Completing this project, he volunteered to make a donkey, and also found a miniature doll that was just right for the baby Jesus. When our class elected new officers, Eddie was entrusted with the job of treasurer.

Eddie was happy in his Sunday school work, but all was not well at his home.

Shortly after writing the accompanying article, Mr. and Mrs. Driskill sailed for Japan to serve under the Board of Foreign Missions of the Presbyterian Church, U.S.A.

His mother became involved in a situation which made it seem wise for her to move to a new neighborhood. She left no address except through general delivery. We were extremely disappointed that our effort to be Christian neighbors to Eddie and his mother was ended so abruptly, but we believe that God is continuing the good work He began in them. We are encouraged by the fact that, despite her desire to keep her new home secret, Eddie's mother still occasionally lets him come to Sunday school.

Another neighbor we felt led to approach was Tom, our janitor. It didn't take long to see that he was an alcoholic. He would disappear for days at a time, then reappear in a nervous state which left no doubt as to the cause of his absence. His racking cough, blood-shot eyes and tattered clothing revealed his real condition, despite his constant effort to be cheerful, polite and self-respecting.

Tom welcomed our offer to help him get straightened out. On the advice of a friend, we took him to the office of the State Alcoholic Commission and, with our promise to pay what we could, he was given treatment in their clinic. On the way to the clinic Tom promised that while there he would throw himself upon the mercy of God and would seek through prayer and Bible study to find the answer to his need. He was faithful in his promise to seek God's help and, while reluctant to speak directly of spiritual matters, in almost every letter he assured us that he was each day "trying out those things we talked about on the bus."

After his return Tom, for the first time in twenty years, went four months without a misstep. Shortly after his first "slip" he knelt beside his bed in his YMCA room and gave his heart to Christ. He prayed aloud, telling God that he believed his sins were forgiven through the atoning sacrifice of Christ upon the cross. He asked God to help him stop drinking and to live a new life through a new birth in Christ. Then he pleaded with God to help him find a good job and keep it. Before he rose, he expressed his faith that God would help him and would save his soul for eternity.

Building on this, we started weekly Bible study and prayer with him, which has helped him to grow. Already we have seen a miracle wrought in the life of this man!

Billy was also in need of a Christian friend. He was a lonely transient, called over from a convenient rescue mission to take the janitorial job vacated by Tom. A few of our neighbors got the impression that Billy was a "toughie," born on the wrong side of the tracks and living by his fists. But there was something inconsistent with this in the way he would sit for hours in the evening watching the sun go down, fascinated by the wind playing in the elm trees across the street, or just enjoying the company of people passing up and down in front of him.

Our chance to help him came after he became associated with two "friends" who delighted in buying him drinks. One night he came in drunk and demanded two dollars which the landlord

owed him. When the landlord refused, Billy lost his temper and struck him. As a result, he was arrested and put in jail.

Since this was Billy's first time in jail, both the landlord and the prosecuting judge agreed to have him released provided he sought work in another town. We tried to impress upon Billy the Christian answer to his problems and offered to help him get to a town where he could find work.

When he began to tender profuse thanks, we suggested that he thank God. Then Billy, the "toughie," the "rough-neck," broke down in tears. We don't know where he finally found work, but we do know that underneath his roughness Billy now has a faith which will help him solve new problems. How surprised he would be if he knew that the landlord later paid half the expenses necessary to get him started in search of a new job!

There have been other times when we almost despaired of being any help as a Christian neighbor. Such was the case with an unhappy married couple, a sin-scarred widower with four children, and an alcoholic divorcee with two small girls. However, in each instance we have faith that the ministry of Christian friendship, witnessing and intercessory prayer was of real benefit.

These are but a few of the needs which have challenged us as Christian neighbors. From observation in other communities we are convinced that these unhappy people are not the rare exceptions we would like to think. Our world is sick with the disease of sin, but we have the miracle-working formula of Christ's love with which to combat this disease. We can help by witnessing to Christ's redemptive work in our own lives, acting as a friend to the lonely, setting an example for those who stumble, or just by praying for some person in need.

We have the assurance that even when we fail, God continues to work. All He asks of us is that we love our neighbor and offer ourselves as instruments in His hand.

"EVEN SO SEND I YOU"

John 20:21; Philippians 2:5-8

When I see Him on the tree,

Dying for my sin—

Can I call a "sacrifice"

Aught I give to Him?

When I glimpse the heavenly home

Which He left for earth—

Can I count what'er I leave

Of the slightest worth?

When I read He had no place

Where to lay His head—

Shall I stop to count the cost

Whereso'er I'm led.

When I know that millions wait,

Cared for by so few—

Can I say I do not know

What He'd have me do?

When I know the time is short

Till He shall appear—

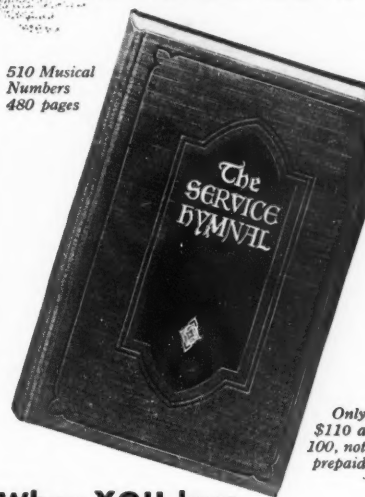
What should be my chief concern

While I tarry here?

—Grace E. Troy

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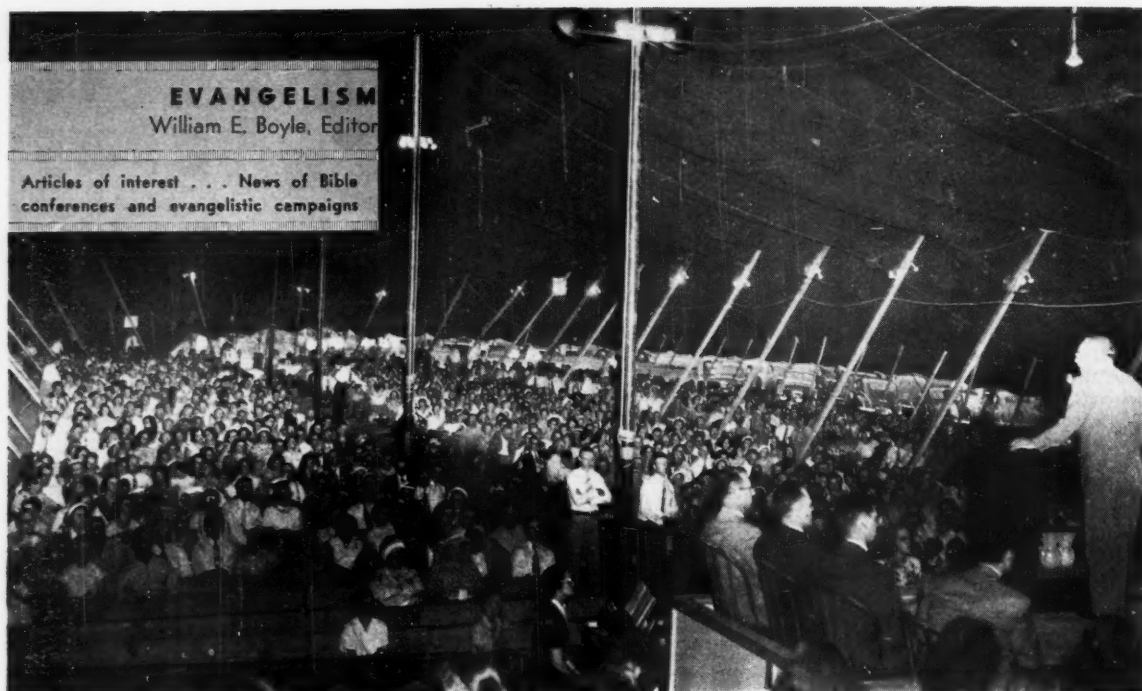
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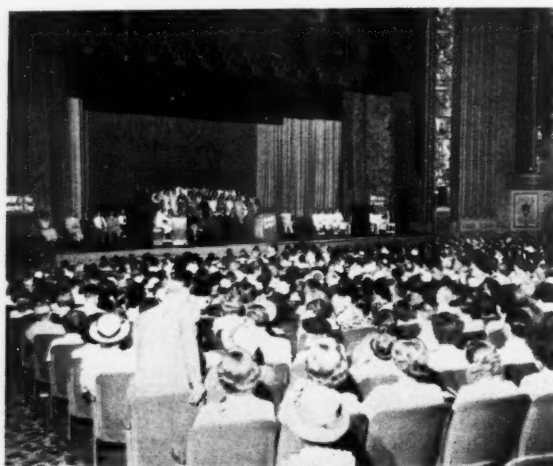


Part of the crowd emerging from a St. Louis theater after a Sunday afternoon Crusade for Christ rally.

Residents of Lancaster, Pa., flocked to this large tent to hear the preaching of Dr. Jesse M. Hendley.

Highlights Of Recent Campaigns

In St. Louis meetings like this were climaxed by many decisions for Christ. Jimmy Johnson was the evangelist.

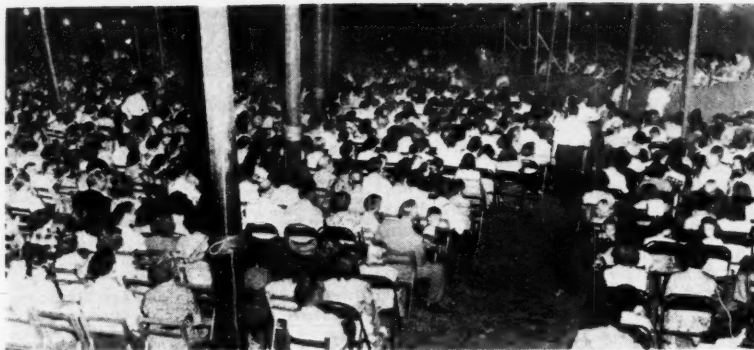


FRUITFUL EVANGELISTIC MEETINGS held throughout the United States from Lancaster, Pa., in the East to Seattle, Wash., and Camp Radford, Calif., in the West are included in this month's evangelistic reports. They tell of gospel-seeking crowds in tents, theaters and a high school stadium as well as at open air meetings and in churches. Remember to thank God for His blessing on these meetings and to pray for the evangelists whose future engagements are listed in this department.

LANCASTER, Pa., was made aware of the presence and blessing of the Lord at its recent Lancaster for Christ evangelistic tent campaign.

The three-week campaign was held under the ministry of Dr. Jesse M. Hendley, director of "The Radio Evangelistic Hour," broadcast daily from Atlanta, Ga. Several hundred persons received Christ as Saviour and more than half as many more came forward for assurance or restoration.





Listeners extending even beyond the rolled up tent walls heard Dr. Hyman Appelman in meetings at Elizabethton, Tenn.

The series of meetings which closed July 1 was sponsored by the Christian Business Men's Committee with more than sixty city and county churches co-operating in addition to the local Child Evangelism Fellowship and Youth for Christ.

A feature of the campaign was the Children's Jamborees held each Saturday morning during the meetings and attended by bus loads of boys and girls from throughout the county. Approximately 1500 were in attendance at the final service. Many were born again as they heard the gospel story from song leader J. Strat Shufelt and Dr. Hendley.

Throughout the series of meetings, the campaign theme, "Get right with God TODAY!" was given special emphasis. Some 40,000 small cards bearing this theme were distributed in the area. This message was also put into words and then set to music by song leader Shufelt.

Reports from St. Louis, Mo., tell of spiritual awakening there as the result of a recent fifteen-day, city-wide crusade for Christ. Witnesses say that not since the days of Billy Sunday has there been such a moving of God in that city.

Meetings were held in two mid-city theaters July 15-29 with Jimmy Johnson as evangelist. By Wednesday of the second week, the Shubert Theater was packed to overflowing and scores of late comers were turned away. Following the Wednesday evening service, several members of the Evangelistic Association Committee in charge of the campaign met and, after prayer, decided to move the meetings into the St. Louis Theater, one of the largest and finest auditoriums in the area.

Every message was freighted with power and every service without exception saw the large inquiry room backstage crowded with seeking souls. Protestants, Catholics, Jews and even a Turk of the Mohammedan faith professed acceptance of Christ as Saviour and Lord.

Sharing in the ministry of the meetings were song leader Clyde Taylor, soloist Rose Arzomanian, Loewina Lohmann at the organ and Dorothy Luethge at the piano, the Gospelaire Male Quartet, a women's quartet and a large choir. The campaign was under the leadership of Bill Weston, St. Louis Youth for Christ director, with the excellent co-operation of more than a score of pastors and churches.

In spite of strong competition offered by Seattle's annual "Seafair" celebration, Ringling Brothers' Circus and other summertime activities, nightly crowds averaging more than 11,000 heard Dr. Billy Graham during the Greater Seattle Gospel Crusade. Decisions numbered well over 100 each night with from 60 to 70 per cent of them being first-time decisions for Christ. Among them were decisions by an FBI agent, a University of Washington professor, several prominent university athletes, two notorious gamblers and several family decisions where divorce was forestalled and homes were reunited.

Instruction for church lay leaders was again carried on by Dawson Trotman and personnel of the Navigators organization as in the Shreveport and Memphis campaigns, with daily classes for men and women leaders.

Campaign meetings were held in the Seattle Memorial High School stadium with seating for up to 8,000 persons in benches on the playing field area in addition to 12,000 seating capacity in the stands. On Sunday afternoons the entire stadium was filled.

Three daily radio broadcasts helped to extend the ministry of the campaign throughout the area. Large delegations, including a group of 4,000 from Tacoma, Wash., attended some of the evening meetings.

At press time the Graham party was scheduled to begin a campaign in Hollywood, Calif., September 16, following it with another in Greensboro, N.C., beginning on October 14.

A huge tent seating 3000 persons proved too small for the crowds in the Hyman Appelman campaign in Elizabethton, Tenn. By the end of the campaign on August 5, hundreds of conversions had been recorded in addition to many rededications.

After high winds tore down the tent, Sunday evening services were held in the high school auditorium with overflow crowds outside. Finishing the outdoor service with many conversions, the evangelist preached again in the auditorium—his fifth sermon for the day. Dr. John Troy led the singing by candlelight until a broken circuit was restored. Dozens of people were dealt with in the inquiry room.

August 6, Dr. Appelman opened a campaign in the west suburban Chicago

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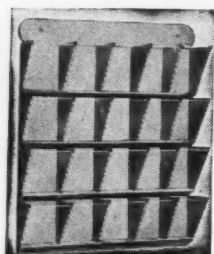


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area. The meeting was sponsored by the churches of Elmhurst, Bensenville, River Grove, River Forest, Villa Park, and Glen Ellyn, Ill. Services held in the York Community Auditorium broke all previous records in attendance with several hundreds dealt with in the inquiry rooms. Entire families came to a knowledge of the Saviour.

Early in the campaign, the pastors organized a morning prayer meeting that seemed to open the windows of heaven. Co-operation, unity, prayerfulness, fine visitation and personal work marked every phase of the meeting.

Evangelist and Mrs. Wes Auger were with the Southern California Baptist Youth Fellowship, of the General Association of Regular Baptist Churches, in their annual Youth Camp at Camp Radford, Calif., June 30 through July 6. Hundreds of young people from Southern California gathered there and enjoyed a time of real refreshing; and rich harvest. Souls were saved and backsliders restored.

The Augers came to Noble and La Grange Counties in Indiana July 22 through August 5 for the annual tent campaign sponsored by ten rural churches of that area. The meetings were blessed with conversions and restoration. On three occasions the large tent was not sufficient to hold the crowds.

For the first time in forty-one years an outside evangelist, John Carrara, was engaged as evening speaker for the Menonite Brethren in Christ annual camp meeting at Mizpah Grove, Allentown, Pa. Souls were saved, and attendance was good, running up to 1700 the closing night of the second encampment.

A three-week city-wide evangelistic campaign in Gibson City, Ill., was closed in mid-August by John J. Lanting. A tent accommodating about 800 people was nearly full each night. Souls were saved and Christians restored and the Lord gave a rich blessing.

The Rainbow Evangelistic Party with Tom Presnell and Sam Hood was with the Fruitvale Baptist Church in the Tabernacle at Grand Junction, Colo., July 1-29. There were several conversions and many were separated to God. The church is without a pastor at the present time.

Hundreds were reached with the Word of God and a number confessed Christ as Saviour, during three campaigns in Iowa conducted by Joe Arnett of St. Louis from July 15 through August 17.

The first meeting was at the Fundamental Bible Church in Derby with Pastor Ted Konvalin, the second at the Freedom Bible Camp near Chariton, under the direction of Avery Wetzig, American Sunday School Union missionary, and the third a tent campaign in Chariton in which independent pastors and churches from nearby towns participated. Pastor Leonard Fardon, prominent in IFCA and American Council activities in Iowa, was chairman.

Evangelist Kenneth Chapman reports highly successful revival services conducted July 8-22, in the Genish Baptist Church, Rosemmon, Mich., where James

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Faylor is pastor. "The Lord blessed with souls saved, backsliders restored, and many rededications," said Mr. Chapman.

Mr. Chapman was with the First Baptist Church of Pleasant Plains, Ark., during meetings July 24 through August 5. Family altars were established, many were rededicated, and hundreds of chapters of the Bible were read. James Watson, Batesville, Ark., is the pastor.

FUTURE ENGAGEMENTS

Hyman Appelman: Oct. 8-14, Woodward Ave. Baptist Church, Detroit, Mich.; Oct. 15-Nov. 4, Memorial Baptist Church, Williamport, Pa.; Nov. 5-25, with Dr. Pat Withrow, Charleston, W. Va.; Nov. 26, Christian and Missionary Alliance Tabernacle, Birmingham, Ala.

Joseph W. Arnett: Oct. 7, Meadville, Pa.
Wes Auger: Oct. 2-14, Alliance Church, Harrison Valley, Pa.; Oct. 16-28, Baptist Church, Austinburg, Pa.; Oct. 30-Nov. 11, U.B. Church, Royaltown, Pa.; Nov. 13-25, Blucher Avenue Baptist Church, Scranton, Pa.; Nov. 27-Dec. 9, Bible Baptist Church, Lincoln, Maine; Dec. 15, Youth for Christ, Cortland, N. Y.; Dec. 16, Cortland, N. Y. churches; Dec. 17-21, Church of the Open Bible, Geneva, N. Y.; Dec. 22, Youth for Christ, Binghamton, N. Y.; Dec. 23, Binghamton, N. Y. churches.

John Carrara: Sept. 25-Oct. 7, Central Baptist Church, Sioux Falls, S.D.; Oct. 9-21, First Baptist Church, Austin, Minn.; Oct. 24-Nov. 4, Grace Baptist Church, Buffalo, N.Y.; Nov. 13-25, Haddon Heights Baptist Church, Haddon Heights, N.J.; Nov. 27-Dec. 9, Cherrydale Baptist Church, Arlington, Va.

Kenneth Chapman: Sept. 24-Oct. 7, Baptist Church, Ramsey, Ill.; Oct. 9-23, Calvary Baptist Church, Superior, Wis.; Nov. 4-18, Pilot Knob Baptist Church, Summerfield, Mo.
Elton Crowell: Sept. 23-Oct. 7, First Baptist Church, Bellflower, Calif.; Oct. 10-21, First Baptist Church, Kirkland, Wash.; Oct. 23-Nov. 4, Grace Church, Grandville, Mich.; Nov. 7-18, First Baptist Church, Rives Junction, Mich.; Nov. 20-Dec. 2, Inter-city Tabernacle, Lansing, Mich.

Curt Emmons: Oct. 1-14, First Baptist Church, Tell City, Ind.; Nov. 25-Dec. 9, Evangelical United Brethren Church, Terre Haute, Ind.
Merle Fuller: Sept. 29-Oct. 13, Reading, Pa.; Oct. 14-28, Primitive Methodist Church, Streator, Ill.; Oct. 29-Nov. 11, Avoca, N.Y.

Dr. Norman B. Harrison: Oct. 7-12, Kingwood Bible Church, Salem, Ore.; Oct. 14-19, Mission Covenant Church, Seattle, Wash.; Oct. 21-26, Bethel Baptist Church, Everett, Wash.; Oct. 28-Nov. 2, Broadway United Presbyterian Church, Bellingham, Wash.; Nov. 4-8, University Presbyterian Church, Seattle, Wash.; Nov. 11-16, Central Presbyterian Church, Seattle, Wash.; Nov. 18-22, First Presbyterian Church, Bremerton, Wash.

R. I. Humbert: Oct. 2-14, Brethren Church, North English, Iowa; Oct. 15, 16, Independent Bible Church, Columbus Junction, Iowa; Oct. 18-21, Brethren Mission, Taos, N.M.; Oct. 23, Berean Fundamental Church, North Platte, Neb.; Oct. 24, Grace Bible Institute, Omaha, Neb.

Robert J. Kees: Oct. 3-14, Hardin Baptist Church, Hardin, Mo.; Oct. 16-28, First Baptist Church, North Kansas City, Mo.; Oct. 30-Nov. 11, First Baptist Church, Joplin, Mo.; Nov. 13-25, First Baptist Church, Mountain Grove, Mo.

John J. Lanting: Sept. 30-Oct. 5, Westside Baptist Church, Enid, Okla.; Oct. 7-14, Oklahoma City Bible Church, Oklahoma City, Okla.; Oct. 21-28, Gibson City Bible Church, Gibson City, Ill.; Nov. 18-25, First Baptist Bible Church, Grand Haven, Mich.; Dec. 2-9, Hudsonville Community Church, Hudsonville, Mich.

Harry McCormick Lintz: Oct. 7-28, city- and county-wide crusade, Rapid City High School Auditorium, S.D.; Nov. 4-11, Chevy-Chase Baptist Church, Glendale, Calif.; Nov. 18-Dec. 2, Temple Baptist Church, Ontario, Calif.

David F. Nygren: Oct. 7-21, First Baptist Church, Sharon, Pa.

Bob Oughton: Sept. 30-Oct. 14, Harriman, Tenn.
Mr. and Mrs. Lester C. Place: Oct. 2-7, Porter Baptist Church, Jones, Mich.; Oct. 9-14, Newberg Baptist (Poe's) Church, Jones, Mich.; Oct. 16-21, Temple Hill Baptist Church, Cadillac, Mich.; Oct. 23-28, Evangelical United Brethren Church, Gilford, Mich.; Oct. 30-Nov. 4, First Baptist Church, Morenci, Mich.; Nov. 6-11, Grace Bible Church, Logansport, Ind.; Nov. 13-18, Ridgewood Baptist Church, Joliet, Ill.; Nov. 20-25, United Presbyterian Church, Cutler, Ill.; Nov. 28-Dec. 9, Bethel Congregational Christian Church, Farmer City, Ill.

C. W. Slemming: Oct. 1-7, Twin City Conference, Superior, Wis.; Oct. 8-14, Bethesda Church, Minneapolis, Minn.; Oct. 15, 16, Baptist Church, Sioux Falls, Iowa; Oct. 17-21, Grace Bible Institute, Omaha, Neb.; Nov. 11-21, First Missionary Church, Phoenix, Ariz.; Nov. 25-30, Pacific Bible College, Azusa, Calif., and Faith Community Church, Pomona, Calif.

O. W. Stucky: Oct. 7-21, Gilbert Memorial Baptist Church, Mount Clemens, Mich.; Oct. 28-Nov. 11, First Baptist Church, Van Wert, Ohio; Nov. 18-Dec. 2, First Baptist Church, Humboldt, Iowa.

Edward VanderJagt: Oct. 7-14, Southern View Chapel, Springfield, Ill.; Oct. 16-28, First Congregational Church, Wyand, Ill.

Moody Extension Staff Engagements

James R. Calhoun: Sept. 30-Oct. 14, East Side

October, 1951

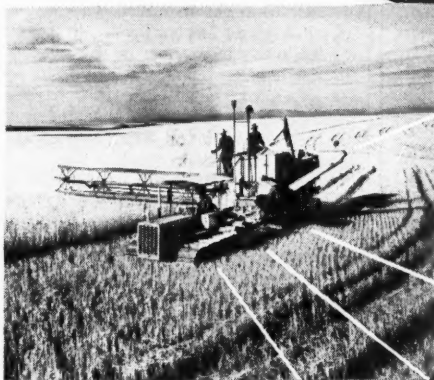


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Revival Report

From the Island of Lewis

FROM the rocky coasts of the Island of Lewis just northwest of Scotland, word has recently come of revival among the sturdy, God-fearing folk of that area.

Deeply religious, the island highlanders are divided into two distinct groups of Presbyterians, the Auld Kirk of Scotland which worships much like any Presbyterian church in America and the Wee Frees who sing neither hymns nor paraphrases, only the Psalms in meter unaccompanied by instrumental music. Both churches are always well attended as in that part of the country the Lord's Day is still observed with great reverence.

An eyewitness report of revival among these people has been received from the Scotch evangelist, Jock Troup, who recently attended and spoke at the Faith Mission Convention in Stornoway on the Island of Lewis. Mr. Troup writes:

"From the commencement of the convention, everyone realized the presence and power of God. As meeting succeeded meeting, the sense of the Lord's presence deepened until it became almost impossible to bring the meetings to a close.

"In view of the solid, yea, almost stolid background of the island's highlanders, one must not look for the unusual excitement associated with modern revival movements such as seen on the mainland of Great Britain or America, but rather a deep and intense work of the Holy Spirit. Those who come under the convicting power of the Spirit are not asked to make any outward sign of profession, but are left entirely to Him.

"No spiritually minded person would dare doubt the depth of the work, because hundreds of people, both young and old, have come into full assurance of salvation. Of course the devil is enraged and the work is severely criticized from some quarters. Nevertheless, the Holy Spirit works triumphantly on, and souls are being added to the Church daily.

"The chief instrument in this movement from a human standpoint is Rev. Duncan Campbell who is a Gaelic speaker and stands in high favor among the Lord's people in both sections of the church. Nearly all the work has been done in the smaller places and county districts, Stornoway itself being comparatively untouched.

"An outstanding feature of the convention was the late hour street meetings which usually lasted until midnight. On the night we left, the meeting went on until well after midnight.

"Nearly all the psalms are sung in the minor key, but the enthusiasm created by the Holy Spirit is in the major key. It is good to see such a work in these days of spiritual confusion."

INFLATION'S LESSON

A missionary in China describes an encounter with a rather anxious Chinese woman who had recently received salvation. He asked what was the matter. "Oh!" she said, "look at the cost of rice! Its \$20 a bushel, and they tell me that before long it will go up to \$30; and if it does I shall be dead."

"Well, you believe in Jesus, don't you?" he asked.

"Oh, yes," she said, "I truly believe in Him."

"Then listen: if rice goes up to \$100, you need not worry. He will look after you. Only trust Him."

Soon after, he saw her again, looking very well. Had she eaten anything that morning? Oh, yes, she had eaten well—rice and vegetables. Well, what was the price of rice now? One hundred dollars a bushel! And what a nice new gown she had on. Yes, and the stuff costs seventy cents a foot! Did she remember, he asked, what he'd said to her when last they met. "Yes," she said.

"Well, what do you say now?"

"That our Lord is great, and I am a stupid old woman."—*Life of Faith*

Baptist Church, Evansville, Ind.; Oct. 17-28, St. Lawrence Community Church, St. Lawrence, S.D.; Nov. 6-18, Grace Evangelical Congregational Church, Ephrata, Pa.; Nov. 21-Dec. 2, union campaign, Methodist Church, Hopwood, Pa.; Dec. 4-16, First Baptist Church, Brookville, Pa.

Mr. and Mrs. Michael A. Guido: Sept. 30-Oct. 14, union campaign, Kankakee, Ill.; Oct. 21-Nov. 4, union campaign, Hillman Junior High School, Youngstown, Ohio; Nov. 11-25, Calvary Baptist Church, Bluefield, W. Va.

A. H. Stewart: Sept. 30-Oct. 5, Calvary Independent Baptist Church, Altoona, Pa.; Oct. 7-10, Colonial Hills Baptist Church, East Point, Ga.; Oct. 15-19, Calvary Baptist Church, Irwin, Pa.

Moody Bible Conferences

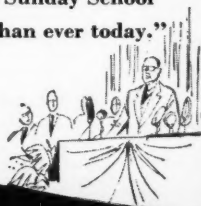
Oct. 21-28, Calvary Baptist Church, New York, N.Y.; First Presbyterian Church, Flushing, L.I., N.Y.; First Baptist Church, Atlantic City, N.J.; Oct. 26-28, Star of Hope Mission, Paterson, N.J.; Nov. 4-11, First Presbyterian Church, Tacoma, Wash.; First United Presbyterian Church, Seattle, Wash.; Mt. Pleasant Baptist Church, Vancouver, B.C., Canada; Nov. 11-14, Hinson Memorial Baptist Church, Portland, Ore.; Nov. 11-18, Knox Presbyterian Church, Spokane, Wash.

LUKE 16:19 PARAPHRASED

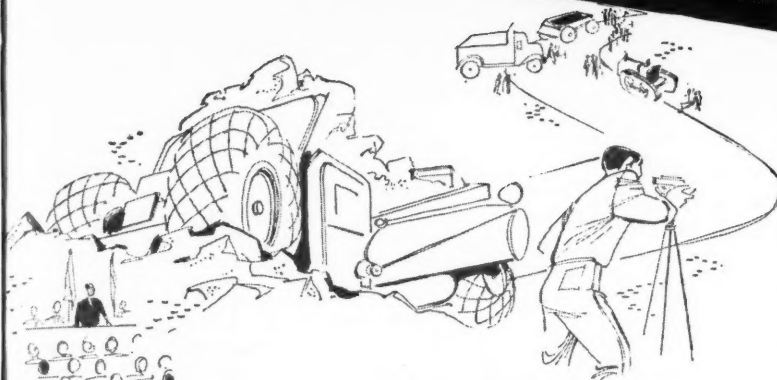
Now there was a certain rich nation, whose people were clothed in nylon and linen, faring sumptuously every day; and certain beggar nations were laid low over the world, full of sores, and desiring to be fed with the crumbs that fell from the rich nation's table. —Adapted, *Baptist Bulletin Service*.

R. G. LeTourneau says:

**"While learning how to build better machines,
America has forgotten that only the Word of God
will build Christian character. That's why Sunday School
is more important than ever today."**



Sunday School is on the march again



R. G. LeTourneau has become known around the world through the mighty machines that bear his name. And he is equally famous as the man who made God his business partner—with spectacular results. In this day of pre-occupation with material things, Mr. LeTourneau's comment on the importance of Sunday School carries a great deal of weight:

"Making machinery is my business. And the LeTourneau Company is proud to have a part in producing many types of equipment needed for the national defense. There is no doubt in my mind that America can more than hold her own when it comes to producing machinery and materials.

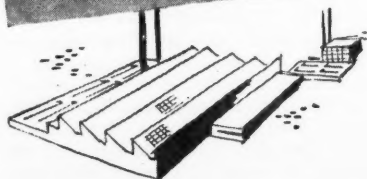
"But I want to say that machinery is not enough. The one thing we need most in our country today—the thing we so pitifully lack—is spiritual armor. And that is where the Sunday School comes in.

"I know of no other place where our children can get the solid background of Bible training needed to build Christian character. Only as our young people become firmly grounded in the Word of God will they be able to fulfill their duty as citizens.

"I especially like the spirit that the founders of Sunday School demonstrated. People said that it was sacrilegious—that it wouldn't work—that it violated existing principles. They're always telling us the same thing in engineering, you know. But we've gone ahead just the same, and some of our best machines were built in defiance of the experts who said it couldn't be done.

"Sunday School soon proved that the ecclesiastical experts were wrong, and became a blessing to thousands. And I believe that the Sunday School today needs men and women with consecrated daring and boldness who will take the initiative and make the Sunday School a great evangelistic power for God once more."

**Sunday School is on
the march again—and there's
room in the ranks for you**



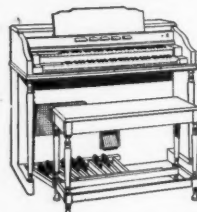
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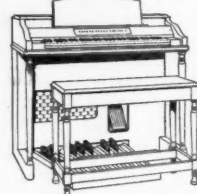
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Is Timidity Your Problem in Soul-Winning?

[Continued from page 85]

company that cometh against us; neither know we what to do: but our eyes are upon thee."

When he had prayed, the Spirit of the Lord came in the midst of the congregation, announcing through Jahaziel, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." The next day God gave them a great victory. The battle for souls likewise is the Lord's and we must have confidence in Him when we seek His help.

♦ **FEAR** of ridicule, unwillingness to be identified with the minority group, and hesitancy to make others angry are other hindrances to personal evangelism. The Christian must expect opposition, often from the one with whom he is dealing, almost always from the world at large.

Consider how the world received Jesus. Those who follow in His steps will have to expect mockery; but if you can follow Him, His promise is, "I will make you fishers of men" (Mark 1:17). Following Him means death to the old self-life and a yieldedness to Him. If you have met that condition, you can take anything.

Remember that true saints of God must often stand alone, like Elijah on Mt. Carmel when he defied the prophets of Baal. When you are willing to take that position, real power is yours, and the Lord will often reassure you likewise that He still has His "seven thousand" who have not bowed the knee to Baal.

In the face of many obstacles, an overwhelming love for the lost and an appreciation of their true plight will go far toward overcoming fear and timidity in soul-winning. There will be no boldness to speak to the sinner if there is no consciousness of his awful condition without Christ. A fireman, when he rushes into a burning building to save a life, is compelled to act by the very emergency. He would indeed be a pitiful spectacle if he were to show signs of timidity in such a moment. There is no fear where life and death are involved.

To a large extent, people of today have lost awareness of the real meaning of the Scriptures' warnings concerning eternal fire, eternal torment and outer darkness. The personal evangelist in many situations may be the last waving red flag on the brink of eternity, the last effort to halt the unsaved from impending doom.

♦ **STILL** one thing more is needed to overcome the problem of timidity—practice! This ought to be spelled with capital letters, underscored and printed in red, for if there is anything that will keep you timid in soul-winning it is the lack of getting out and doing it.

An individual will never overcome timidity in personal work unless he is determined to take every opportunity available to carry the gospel to the individual. Winning souls for Christ is not natural to any individual, and must be learned by continual practice in following the Lord. Timidity is overcome and

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boldness increases as one continues in the work.

As you press on, cultivate the ability to forget your defeats. Your way may be lined with many failures, but, like Paul, forget that which is behind and press on as though you had never failed. Whenever you have been unable to lead a soul to Christ, according to outward appearances at least, take courage in that you have at least sown the seed. While it is good to seek for a decision, the fact of non-decision does not necessarily mean that you have been defeated, but may rather indicate that you have been successful in being used of the Lord in working with that individual according to his present need.

* * *

The Christian battle for souls began with a victory of three thousand converts as a weak fisherman proclaimed the gospel in the power of the Holy Spirit. The movement continued as tax collectors, doctors, businessmen, farmers and all sorts of persons carried the gospel to the heathen. Weak disciples were transformed into powerful witnesses after Pentecost and the entire Church took up the work.

Down through the years, the fire of the Holy Spirit has burned in the hearts of men, sending them forth with the good news of salvation. Men like Carey, Judson, Livingstone, Moody, Finney, Torrey, Billy Sunday and others with burning hearts were mightily moved upon by the Holy Spirit in the salvation of souls.

The modern book of Acts is still being written as preachers, evangelists, missionaries, teachers and a great host of laymen from every walk of life carry the gospel to those without Christ. You can step into the line of this great ancestry of Spirit-driven men if you will likewise allow the Holy Spirit to use you as an instrument to reach out for the lost.



COULD NOT BE "BOUGHT"

A recent biography of Stonewall Jackson opened with a fish story. It seems that Tom Jackson was a poor boy, left an orphan early in his life and he made odd sums here and there by selling fish. On one occasion he caught a beautiful bass, and a gentleman of the community, riding by on horseback and seeing the fish, offered him a dollar for it. "No," replied Jackson, "Mr. — has agreed to take all my fish at fifty cents apiece and he has taken a great number of small ones, and I think that he should have this larger one." The gentleman, still eager for the prize, offered Jackson a dollar and a half, but in resolute courage and thorough-going decision which marked his life to its close, Jackson immediately refused the offer.

We see here pictured the forming of that transcendent, decisive, ruggedly righteous character, a character that stood up under the crushing responsibility and tests of his military career and which won for him a world-wide renown though he died at the early age of thirty-nine.—Samuel McPheeters Glasgow, in *My Tomorrow's Self*.

October, 1951

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Harold R. Cook, Editor

Loneliest Mission Station

Fergus F. Hunter

THE station at Warburton Ranges among the aborigines has been called "the loneliest mission station in Australia," and it is well named. It takes less time for a letter to go to you in the United States and receive a reply than it does for one to reach our Australian Warburton Ranges. It is an isolated mission station 380 miles in the interior beyond the last white man's home. The nearest post office, lately established at the Mt. Margaret mission, is 400 miles away. Mt. Margaret is the mother-mission to the Warburtons, and through it everything has to go.

It is 600 miles to the nearest doctor, at Kalgoorlie, which is also the nearest shopping center. Supplies must be brought in by the mission truck. Every ounce of food, apart from goat meat, every gallon of gasoline, every piece of building material (there are no substantial trees for building) has to be carted over a track used only by the missionaries. The road is so bad that as long as

seventeen days have elapsed for one journey out or in. But no doctor could afford to lose five weeks on one case, so when a doctor is needed it costs £60 to hire a plane to bring him in.

From the Warburtons they keep in touch with civilization by using twice daily a "pedal wireless." This is an Australian invention in radio communications which keeps "out-back" stations in touch with other places. A base station is set up at a place like Kalgoorlie, with satellite outstations. Then each outstation is allotted a call sign and certain times each day speaks to the base station. A doctor and a nurse are maintained at or near the base station to give advice when it is needed. The "pedal wireless" is also used for ordering the necessary supplies.

It has been the privilege of my wife and me to visit this mission station recently. To reach Mt. Margaret, we travel around Australia by train 2,750 miles from here (Lismore, N.S.W.). Then we go twenty miles out from the railhead and wait there for the Warburton mission truck to take us the other 380 miles. The truck comes in only once every six or eight weeks, and the trip is a hot one, with temperatures often 109° to 115°.

The natives to whom the missionaries minister are raw and untouched. Imagine trying to teach tribes who never grow a thing, have never seen any great mass of water, who wear no clothes other than what the mission provides, and don't know what the word "love" means, for it isn't in their vocabulary. They have not seen wheat, corn, or a sailing ship, and never saw a horse or an ass except when accompanied by a white man or missionary. Their only weapons are spears, nul-

las, boomerangs, etc., and of course they know not a word of English.

It was our privilege to witness the coming and going of some 200 natives. What a sight as they came in from the north, from the east and from the southeast, one behind the other in single file, the men on one track and the women on the other. When they arrive they do not fraternize with one another, but sit in groups, all of them unclothed. As far as we are able, dresses are procured for the women.

This is our opportunity with these natives; one may not see them again for nine months, or even longer. Gathering them together, the picture roll is shown and the cross is explained to them in the Wongi tongue. But first of all practical sympathy must be shown. So the sick are attended to and the hungry fed, and the frightened children are reassured that the white man is not a bad fellow after all.

We have said that the natives do not fraternize. Sometimes spear fights are the order of the day. Having witnessed three of them, we realize the strength of the adversary. Sometimes as many as a hundred take part. One has to be there to understand the grip that Satan has on these people in their darkened state, and what it costs the missionaries to rush in and seek to quell these disturbances. If it weren't for the restraining hand of God, anything could happen.

When they come to the station, some of the bush parents ask that their children be taken into the mission homes, where they are given good Christian training. Supplies are inadequate for them all to be taken in, because of the lack of suitable transport. Every child means extra food and clothes, which must be trucked in.

Little Mingoo, poor frightened lamb, came in from the bush with her parents and other members of the tribe. Her mother, a little crippled hunchback, came walking with the aid of two sticks obtained from the bush. The missionaries looked and questioned one another, "Do you know her?" None of them had ever seen her before, but Mr. Wade, the pioneer, came up and said, "I remember seeing her when I came through with the camels, years ago. She was only a girl then." But now she was married and crippled.

Would we take her little girl into the home? Yes, but the girlie was not willing. How she fought! Just like a little animal. She had never been in a bath, never seen a house, never seen a white man before. But love and patience on the part of the missionaries won, and she is now happy with the other girls. This is not an isolated case but one of dozens.

Now let me try to describe a Sunday on the station. First of all we go to the



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A CAMEL WAGON

It was with such a wagon as this that Wade made his first trip to the Warburton Ranges.



boys' and girls' dormitories, where the day begins with the usual exercises of choruses, Scripture reading and prayers. Then there is the putting on of clean and nicely ironed clothes, which, by the way do not remain clean very long, as these boys and girls simply love dirt. You see, they are literally born in the dirt, they live in the dirt, and they will die there unless we lift them with the message of the gospel of Christ.

Between 9:30 and 10:00 A.M. the bell is rung (a cow bell it is) for the morning meeting in the open air. Bags are placed on the ground for the children of the homes to sit on, and the groups of natives gather. That is, the missionaries have gone around to get them to come. In the case of the raw natives, they will not come up close, but sit in little groups about a hundred yards from the speaker. To reach them with the message an amplifier is used.

Mrs. Wade is at the little organ. Roy Nash has his piano accordion ready, and the one whose turn it is to give the message gives the signal and the meeting commences. A chorus is sung in English, "All the Way to Calvary, He Went for Me." Then it is sung again in the Wongi tongue by all who can speak it. This is for the benefit of the natives whose mask of apparent indifference we are seeking to penetrate. Other choruses follow. Again we ask "Mumma God's" (Father God's) blessing. Then the message is given with the aid of the picture roll.

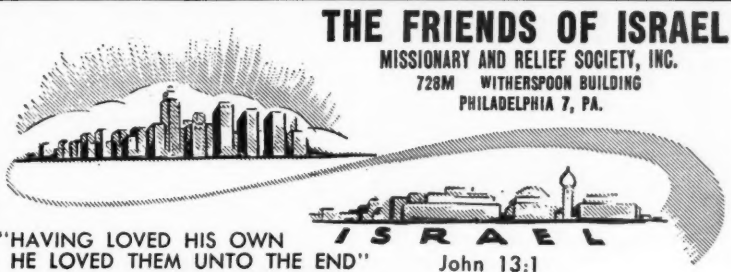
In the afternoon there is a Sunday school, and Bible classes for the young men and young women. In the evening the missionaries gather to remember the Lord's death, till He come, in the communion of the Lord's Supper.

The beginning of this work goes back to somewhere around 1914 or 1915. The present missionary in charge, R. S. Schenck of Mt. Margaret, was then a young missionary in New South Wales at a village called Walgett. He also used to speak to the whites in open-air work, receiving little encouragement and much abuse from our hard-bitten westerners—hard-boiled cattle and sheep men.

My wife was on a holiday in the village with some friends and saw this young man reading a New Testament while waiting for his mail outside the local post office. She made inquiries and found out that he was a missionary to the dark people at a reserve outside the town. As a woman she could not go out on the reserve without permission from the government protector and an escort, so by the time she reached the reserve Mr. Schenck had gone on many miles to another reserve, planning to be away some time.

We then lived some 400 miles south of our present home, so when she returned she asked me to write and invite him to come to Newcastle when it was open to him. He came and we had happy times with him, introducing him also to other Christians there.

When he felt the call to Western Australia he had no supporters and practically his only possession was a motor bike. Yet away west he went, more than 2,300 miles, trusting in the Lord. He found the natives around Kalgoorlie in a very degenerate state, suffering from syphilis and other white man's diseases.



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The wild natives knew no difference between one white man and another, and three times he was nearly speared to death, having been blamed for what other white men did to the native women. There was only one thing to do; he would have to get the natives away from the influence of the white man.

Some twenty miles out from the railroad, in barren country, he found a well of water around which were several hundred acres of available land. But there was no building, very few trees, and he had nothing with which to start. He sold his motor bike to buy some goats for milk and meat, an old, broken-down horse, and an old cart. Then he went out to the well. Newcastle Christians subscribed money to buy eleven pounds of "blue ointment," a Christian doctor wrote out directions for the treatment of some of the diseases, and what is now one of the most marvelous missions in Australia began.

Schenck concentrated on the children. They were unclothed and filthy. Never had they been washed, for even at birth they were cleaned by rubbing with ashes, and their usual bed was the sandy earth. Yet from those unpromising children have come his present school teachers; and others have trained as nurses in large Australian hospitals. Many of the youths are now men working on "out-back stations," telling their fellow dark folk of the Lord. There is today at Mt. Margaret a township wholly belonging to those on the mission: store, post office, work rooms, battery for ore crushing, hospital, schools, with well-dressed, well-spoken, well-taught Christian dark children and families, replacing the wretchedness of tribal life.

But out beyond there were still thousands of dark people, only seen by prospectors or dingo trappers who used them for their base purposes. This call of the regions beyond was felt by a Londoner named Wade who had come out to Western Australia. He had never seen a camel other than those in London Zoo; he knew little of Australian life; yet he took a camel wagon and set out from Mt. Margaret to find the "lost ones."

Wade remained unheard of for a long period. No one knew where he was nor if he had perished like many a prospector after gold. Water is very scarce in that region and is found only in rockholes, some of which are aboriginal secret supplies, that is, you may have to crawl into a dark cave to find a mere trickle, and unless the dark people give you the secret you would pass it by. No one today would think it possible to reach the Warburton Ranges and return over that waterless waste by using only camels and without knowing the rockholes. Yet Wade did it! I have met him, now an old man so small I could lift him up and run away with him. His voice, too, is weak. But he got behind the veil shielding the aborigine. He reached the Warburton Ranges, saw the chance of a center there, returned and the work was begun.

Now the mission station itself is about a quarter mile square. There are some new stone buildings, two mud-brick buildings which need rebuilding when material is available, and two wooden buildings which also need replacing with



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stone. The missionaries live in this area day in and day out. With the nearest neighbor 380 miles away, the only visiting they do is with one another. No white people ever pass that way, and visits such as we made are few and far between.

There is scarcely any shade, and as far as one can see, for many hundreds of miles, there is nothing but red dust which penetrates everything—beds, crockery, clothes—penetrating even through the outer garments to under garments without any trouble. No wonder the native is filthy. The rainfall is about six inches a year, but water is obtained from the well. A second well has been dug and we are hoping to put another windmill over it. The land is very fertile when it has water.

Not only must the missionaries teach and minister spiritually and medically to the needs of the dark people, but there are hundreds of other tasks to be performed. They must supervise the quarrying of the stone for the buildings from a hill four miles away. The buildings, too, must be erected. Then there is the shearing of the sheep. Yes, we have more than 200 sheep to supply wool and meat. The original sheep were brought out over the 380-mile trip by the truck. Every day is a full one and every day is a long one, but there is no complaining.

I am often asked, "Do they like it out there?" I can only reply in the words of a missionary who was asked the same question. "Do I like this work? No, my wife and I do not like dirt; we have reasonably refined sensibilities. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him if not! Like or dislike has nothing to do with it; we have orders to 'go,' and we go. Love constrains us."

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An unusual notice of a change of address was sent out a short time ago by veteran missionaries from Africa who are now on furlough in this country with their family. On the card are these words: "The same everlasting kindness makes it possible to announce our address as from September 1 . . . right at Wheaton, on its outskirts, close to the college and schools for the children." Early in the summer this family had "no certain dwelling place" for the fall, but the father said that the Lord had provided them with a comfortable cottage for the summer, and he was sure they would have what they needed, by the time school opened.

Printed notices of change of address are quite customary, but this one is unusual in that at the outset it gives God the glory for making the change possible. Those who have tried it know how hard it is to find a place to live near Wheaton College, so this mother and father of a large family acknowledge God's good hand upon them. They have not forgotten to be "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). Their experience recalls Psalm 136:1, with the refrain that runs through all the verses, "O give thanks unto the Lord; for he is good: for his mercy endureth forever."—*Sunday School Times*

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Golden Nuggets

for Bible Students

By KENNETH WUEST

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CONCERNING THE RAPTURE

RECENTLY there has come to my attention something so startling, so fresh, so intriguing, that I must share it. It is the suggestion of Dr. E. Schuyler English that the Greek of "a falling away" (II Thess. 2:3) does not refer to an apostasy, but to the Rapture of the Church. Dr. English translates, "the departure." The following is the demonstration.

The best manuscripts have "day of the Lord" (v. 2), referring to the Great Tribulation, not the "day of Christ," referring to the Rapture.

The Thessalonians, fearful that the Day of the Lord was then present, are informed by Paul that that day shall not come except there comes first ἡ ἀποστασία (*hē apostasia*). Liddell and Scott classical lexicon and Thayer New Testament lexicon give as the meaning of *apostasia* "a defection, a falling away," in a religious sense. The first authority gives as the second meaning, "a departure, a disappearance."

Apostasia is used once more in the New Testament (Acts 21:2) and could there be translated "depart from." The neuter form (Matt. 5:31; 19:7; Mark 10:4) is rendered "divorce," and that is a departure. The root verb is used fifteen times in the New Testament, and every time it signifies a departure, the person or thing from which the departure is made being indicated.

While the word *apostasia* sometimes refers to a departure from the Word of God, it does not always do so. The context determines. Here the context points to the meaning "departure," and for the following reasons:

1. There is no qualifying word to indicate that it is a departure from the truth, and Paul up to this point in both the Thessalonian epistles has not spoken of an apostasy.

2. The definite article appears in the Greek text, which points to an *apostasia* known both to the Thessalonians and Paul, one that Paul had told them about previously.

3. Paul says (v. 6.) that the *apostasia* is holding back the Day of the Lord. But how could an apostasy keep that day from coming? Would it not rather usher in the earth aspect of that day?

4. Then Paul tells us that the mystery of iniquity will work until He who is now holding back the Day of the Lord (same Greek word as in v. 6), literally "becomes out of the midst" (Thayer, "becomes out of sight"), referring to the departure of the Holy Spirit in the Church at the Rapture.

Now, if this latter is holding back the Day of the Lord and the revelation of Antichrist, and the *apostasia* of verse 3 is doing the same, it follows that we have the departure of the Holy Spirit from the earth in verse 7, and the departure of the

Church from the earth in verse 3. The neuter article occurs in the phrase "what withholdeth" (v. 6), referring to the Rapture; but the inspired writer changes to the masculine article in "He who withholdeth" (v. 7), speaking of the Holy Spirit. Here we have the pre-tribulation Rapture given us in the words "the departure."

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NEWS REPORT

*worldwide news
for and about
christians*

SERIOUS and searching questions are following in the wake of the recent dismissal of ninety West Point cadets for cheating at examinations.

Time for Fear?

Some of these questions have to do with the place of big-time football in service schools, with the effectiveness of the Military Academy's long-standing honor system and even with Army administration. Others probe deeper into the state of U.S. morals as a whole.

"Should we fear what is happening among us more than what is happening elsewhere?" asks Editor Louis B. Seltzer in the *Cleveland Press*. "Why has a moral deterioration set in among us? . . . What corrupts our top people? . . . What has taken away the capacity for indignation? . . . The air is filled with today's easy interpretations of what is right and wrong . . ."

Adds the St. Louis (Mo.) *Globe-Democrat*: "West Point is just one item in the sad chronology. The Roman empire fell, not because it was overwhelmed from without, but because it decayed from within. If this is an appeal for a return to the day-by-day practice of old-time religion, and respect for God's moral law, so be it. When the moral fabric of a nation begins to unravel, it is time to do some patching before the entire garment is gone."

More Violence in Quebec

Meanwhile in Canada, in the province of Quebec, residents are confronted with questions of civil liberty as violence and coercion are again being used against Protestants engaged in outspoken evangelistic work.

At LaSarre where three years ago he had been promised freedom to preach on the streets with police protection, Baptist Pastor Leslie G. Barnhart was seized by police and dragged from a Saturday night street meeting. After being roughly treated, he was ordered to leave town. When told that he was not being arrested, the pastor returned to his street meeting. He was dragged away and returned three more times, finally concluding the service at 9:30.

The following evening in nearby Val d'Or, another Protestant pastor, Lorne Heron, was arrested for preaching on the street and sentenced to two months in jail. An associate was also arrested and jailed.

Earlier at Ste. Germaine Boule a Post Office Department investigation had disclosed that mimeographed sermons sent by Mr. Barnhart to members and friends of the Baptist group were being intercepted. Upon questioning, the postmaster's daughter who handled the mails admitted following the instructions of the local priest, J. Alfred Roy, to deliver all Baptist mail to him. The priest is reported by the *Rouyn-Noranda Press* as having admitted burning this mail for the past three or four years because the sermons sent out by Mr. Barnhart "would give people wrong ideas."

As a result of the investigation, the postmaster has been dismissed. No government action against the Catholic priest for destroying the mail has yet been reported.

Chaplains' Orders

Among war news of special interest to Christians is word that for the first time since the outbreak of the Korean hostilities, the U.S. Navy is issuing orders to a number of Naval Reserve chaplains to report for active duty. In the past the Navy has relied upon volunteers.

Reserve chaplains will serve a maximum of seventeen months in the case of veterans who come to active duty from a non-drill-pay status; others will serve twenty-four months. Following a brief tour of instructional duty at the Chaplains School, Newport, R.I., they will be assigned to duty ashore or afloat.

The necessity of providing chaplains for an expanding service together with a drop in number of volunteers for active service are responsible for calling reservists on an involuntary basis, the Navy explains.

Drive for Bibles

Plans to raise one million dollars in the next five years for world-wide Scripture distribution have been announced by the American Home Bible League of Chicago. Increased reading of the Bible and heavy demands for distribution in countries throughout the world are reported by the league.

Over 1½ million homes were contacted and more than 165,000 Bibles, Testaments, and Scripture portions placed last year, according to the organization's annual report.

Thanks from Korea

North Korean prisoners who are thankful for Bibles received from the American Bible Society have meanwhile expressed their appreciation by means of an unusual plaque recently sent to that organization in New York. The plaque is made of discarded dried-egg and fish cans, carefully flattened out, nailed together and decorated with a design in purple and white. Painted on a flat piece of brass fastened to the plaque are these words: "Thanksgiving American Bible Society POW Bible Institute."

Chaplain Harold Voelkel, working in prison compounds in Southern Korea, tells of the POW's interest in the Bible. Thousands of copies of Korean Scriptures have been distributed, over 800 prisoners have enrolled in a Bible correspondence course and four Bible institutes have opened with an enrollment of more than 250 students.

Convention in Gary

The American Council of Christian Churches is looking toward its tenth annual convention this fall. Sessions will be held at Gary, Ind., October 31 to November 2.

One feature of the conference will be an exhibit showing work of Council members. This will include literary contributions such as books, magazines, and newspapers; photographs of Council members engaged in the ministry of radio, evangelism, and chaplaincy with descriptions of their work; and pictures and literature of mission agencies and Christian schools and colleges affiliated with the Council.

Serving Servicemen

To keep in touch with members of their denominations in the armed forces and to provide spiritual counsel and recreation, Lutherans are maintaining thirty parish centers, service centers and service offices throughout the U.S. and abroad.

Most of the parish centers are located in parish halls or meeting places of the local Lutheran churches. Where Lutheran churches are not conveniently located, service offices have been opened near transportation depots to provide information as to the location of local churches and local activities. Simple lounge facilities are also provided.

Straws in the Wind?

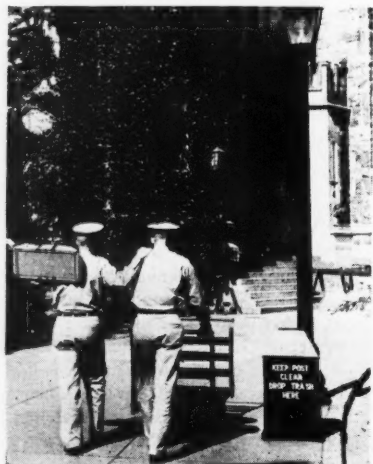
"A resurgence of interest" in the enactment of state prohibition laws is seen by the president of the National Women's Christian Temperance Union, Mrs. D. Leigh Colvin. Addressing the seventy-seventh annual convention of the temperance organization, she directed attention to the defeat of repeal forces in Oklahoma and described prohibition campaigns in Arkansas and Nebraska as "the beginning of an upswing of public sentiment against the liquor traffic."

In a later speech Mrs. Colvin charged that heavy drinking in the nation's capital (three times the national average) is inviting disaster.

More Time to Write

As this issue of **MOODY MONTHLY** goes

Two unidentified cadets—first to leave of the ninety dismissed for cheating at exams—march out of the Military Academy at West Point. (See "Time for Fear?") Acme Telephoto



to press, Paul Hutchens, author of the Sugar Creek Gang books, is working to complete his seventeenth adult novel before an operation this fall.

The first stage of the operation was performed early in June after the appearance of symptoms indicating an acute appendix. On the operating table, however, a much more serious condition was discovered requiring "immediate drastic major surgery" to save his life. Thousands are said to have prayed for the recovery of the Christian writer.

Sixteenth Century Scriptures

Two rare copies of the Scriptures printed in the sixteenth century are in this month's news. One is the Prague Bible, reputed to have been the first major work in Hebrew printed in Prague, a copy of which has been acquired by the Jewish Theological Seminary of America in New York. The book was published in 1518 and contains the first five books of the Old Testament.

The second find is a Lutheran Bible and commentary printed in 1592 which has been discovered in the Allen County Historical Museum in Fort Wayne, Ind. Three volumes make up the complete work, each measuring twelve by seven inches. They are bound in leather with wooden covers.

New Seminary Heads

In Denver, Colo., the Conservative Baptist Theological Seminary is beginning its second year under new leadership following announcement of the appointment of Dr. Carey Thomas as the school's acting president and Vernon Grounds as dean.

Dr. Thomas succeeds Dr. William Whittemore of Ft. Collins, who served as acting president during the school's first year, while Mr. Grounds follows Dr. William Kerr. Both appointments were announced by Dr. I. C. Peterson of Chicago, chairman of the seminary's board of trustees.

Pastor of the First Baptist Church of Altoona, Pa., for twenty-five years, the newly appointed acting president is one of the founders of Eastern Baptist Theological Seminary and is a former president of the Conservative Baptist Foreign Missionary Society. He has also been prominent in the activities of the National Association of Evangelicals.

A former pastor and for the past six years dean of the Baptist Bible Seminary in New York, Mr. Grounds is a Phi Beta Kappa graduate of Rutgers University in New Jersey. He received his B.D. degree at Faith Theological Seminary and has done his graduate work for the Ph.D. at Drew Theological Seminary.

New Home for C.E.I.

Chicago Evangelistic Institute, forty-one-year-old interdenominational Bible school, is beginning the school year at a new campus in Oskaloosa, Iowa, the former site of Kletzing College.

The seventy-five acre campus has five buildings, plus faculty residences, and will provide facilities for 400 students. The present faculty will continue to serve this year, and program and teaching emphasis will remain the same.



Escapees from behind the Iron Curtain at the dedication of a Radio Free Europe station. (See "Role for Radio.") Acme Photo

New Course for Teachers

An elementary teacher education program, leading to the California General Elementary Certificate, will be offered at Westmont College, Santa Barbara, this fall. Final approval for this curriculum was granted late last spring by the State Department of Education. This program will qualify those completing it to teach in any public or Christian day school.

Share the Cost

How can Christian schools be established and supported in small communities? The answer to this question has been found by congregations of the Lutheran Church-Missouri Synod which now has thirty inter-parochial elementary schools in the U.S., each one serving more than one community. According to a *New York Times* report, the schools are financed by parish offerings, by allotments from parish budgets and by tuition. Tuition averages \$5 a month per pupil, but in smaller schools where costs run higher the rate is \$10. The second child of a family pays only half rate and its other children pay nothing.

Missionary Crash

Accidents among missionary pilots flying small planes on the mission field have been relatively few and far between. This month's news, however, brings word of such a crash "down under" in New Guinea.

Australian-born pilot Edwin B. Hartwig, flying the American Lutheran Church's new single-engine, four-passenger Auster monoplane, had just transported several passengers from Madang across the high mountain range to Asorka in the central highlands. When he failed to return as scheduled, searching parties were organized and the demolished plane, with Hartwig's body, was found just three hundred feet below the pass commonly used by pilots. Evidence

indicated that a downdraft had caught the plane and sent it spinning to the earth just as the missionary flyer was about to enter the pass between the mountain peaks.

Hartwig was a leader in the Australian Missionary Aviation Fellowship, a group of Christian flyers composed of veterans of World War II, who devote their time and talents to mission air service around the world.

New Tribes Transport

Meanwhile another missionary group which has twice experienced air tragedy—the New Tribes Mission—is making news with a 175-foot converted Navy patrol boat which it has fitted for transporting missionaries and their families to and from the field.

At press time the patrol boat, *The Tribesman*, was preparing to sail from Oakland, Calif., for South America. Aboard were sixty-three men and women missionaries along with twenty children. Two voyages to South America and a third to Japan are in the Tribesman's immediate schedule.

In June, 1950, the first New Tribes plane, a DC-3, crashed killing thirteen missionaries. The following November a converted C-47 crashed killing twenty-one persons, eight of them children.

Role for Radio

In Europe radio is playing an increasingly important part in reaching behind the Iron Curtain with the gospel. Listening circles where several neighbors gather to hear gospel programs over a single radio are said to be common in several countries.

After hearing for the first time the Lutheran Hour broadcast in Russian over Radio Luxembourg, a Russian listener in Germany wrote, "We were skeptical at first because we had been taught that Christ was just an imagination of the

[Continued on page 111]



ANSWERING YOUR

Questions

NATHAN J. STONE

THE BIBLE AND IMAGES

In the back of the Douay Version of the Bible is a small section claiming "images are commanded by God" and "relative honor to the images of Christ and the saints authorized." Texts are given to support these claims. Why did God prohibit the making of graven images and then apparently command that such statues or images be placed in the temple? Is the Roman interpretation of Hebrews 11:21 justified, "Jacob adored the top of his rod"?—*Mrs. E.F.V., Illinois*

The Scripture references given to support the claim that "images are commanded by God" and honor to such "authorized" have no basis whatever for such a claim. Exodus 25:18; 37:7; I Kings 6:23, etc., refer to the cherubim and the ark, and Numbers 21:9 to the fiery serpent. These contain no reference whatever to images as such. Psalm 99:5 (Douay Version) is quoted as authorizing "relative honor" to "images of Christ and the saints." But the reference there is to worship at the footstool of God. One is completely at a loss to understand how the "footstool of God" can be said to refer to an image of Christ or the saints. Besides, it is quite evident that the word "footstool" in relation to God is never anything but a figurative expression throughout the entire Bible. In Isaiah 66:1, the earth is said to be His footstool. In Psalm 110:1 His enemies are to be His footstool. In the other passages the temple itself is His footstool.

As for the figures of the cherubim and the ark, they were in the Holy of Holies. They were never seen except by the high priest and that only once a year. There is no suggestion whatever of even honor, let alone worship, being accorded these objects. They were no more than symbols: the ark, the symbol of God's presence and sovereignty; the cherubim, as guardians of God's holiness and majesty.

In Exodus 20:4 the second commandment (which Rome discounts as a separate commandment, combining it with the first) reads: "Thou shalt not make unto thee any graven image." This must be understood in the light of Exodus 20:5, "Thou shalt not bow down thyself to them, nor serve them" (italics ours). The Jewish historian Josephus so writes of them as commonly understood in his

day (first century A.D.): "The second [commandment] commands us not to make the image of any living creature to worship it" (Book III, Chap. V, page 95). In any case, Exodus 20:4, 5 as one of the Ten Commandments must certainly govern and interpret any other statements in the Bible which refer to symbolic representations. *They therefore cannot be worshiped or revered.*

Hebrews 11:21 in many versions examined, including the ancient Syriac, reads as it appears in our King James Version: "By faith Jacob . . . worshiped, leaning upon the top of his staff." The word *leaning* does not appear in the original, but is the evident sense of the passage. The Douay Version ignores the Greek preposition "upon" in this verse. To acknowledge the word "upon" would be fatal to the rendering "Jacob adored the top of his rod."

As for Philippians 2:10, which is also given in support of this claim, one is again completely at a loss to see even the remotest reference to the honoring of saints and images in the words: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." This obviously and only refers to the *direct* worship of Jesus on the part of all creatures.

FORCING THE KINGDOM OF HEAVEN

What is the meaning of the words of Matthew 11:12, "The kingdom of heaven suffereth violence, and the violent take it by force"?—*E.G., Chicago, Illinois*

Among the various interpretations of this somewhat difficult verse, the one suggested by the occasion and the first words of the verse seems the most logical and reasonable. The full verse reads: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." The occasion was the sending of a delegation to Jesus by the imprisoned John the Baptist to inquire if Jesus were really the coming one about whom John had prophesied in such striking terms as Lamb of God, Judge and King.

The bold and intrepid John, used to the open, free life, but now languishing in prison, was beginning to be impatient concerning the kingdom and in doubt about the King. He had stirred up the multitude as had the early preaching and healing of the Lord Himself, and they were striving intensely to enter and

bring in a kingdom, of the kind they had mistakenly conceived as Messianic.

It is perhaps best summed up in the *Word Studies of Vincent*: "Christ thus graphically portrays the intense excitement which followed John's ministry, the eager waiting, striving, and struggling of the multitude for the promised King."

The words, "the violent take it by force," would thus also refer to the multitudes who followed the Lord and "would come and take him by force, to make him a king" (John 6:15), so that He had to depart to avoid such premature manifestation and such misconception of the kingdom.

There is probably also the additional thought suggested by verses 20-25 and Luke 16:14-16, where the same word used in Matthew 11:12 is translated "press," that sinners and many of the common and unlearned people, as distinguished from the Pharisees and priests and other leading classes, were eagerly pressing into this promised kingdom although misunderstanding its immediate nature, and were thus those who were going into the kingdom before these self-righteous, spiritual leaders (Matt. 21:31).

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THE APPLE STORY

What is the source of the "apple story" in reference to man's first sin; that is, that Adam and Eve ate an apple? I am confident that it was essentially the sin of disobedience, but would like to know the origin of the story.—*E. C. M., Chicago, Ill.*

A Jewish commentary or paraphrase on the Bible, called the Targum, which was reduced to writing about A.D. 200, paraphrases the words of Song of Solomon 2:3 "the apple tree" into "the paradise apple" or literally, "the apple of the garden of Eden," although the Hebrew text does not warrant this.

A translator of the second century A.D. named Aquila, who translated the Hebrew Scriptures (Old Testament) into Greek, renders the words of Song of Solomon 8:5, "there hast thou been corrupted." Since these words are preceded by the words "I raised thee up [Revised Version, "I awakened thee"] under the apple tree," he evidently referred to the tree of knowledge as an apple tree and the means of man's corruption through the Fall, or the eating of it. However, this translation is not warranted.

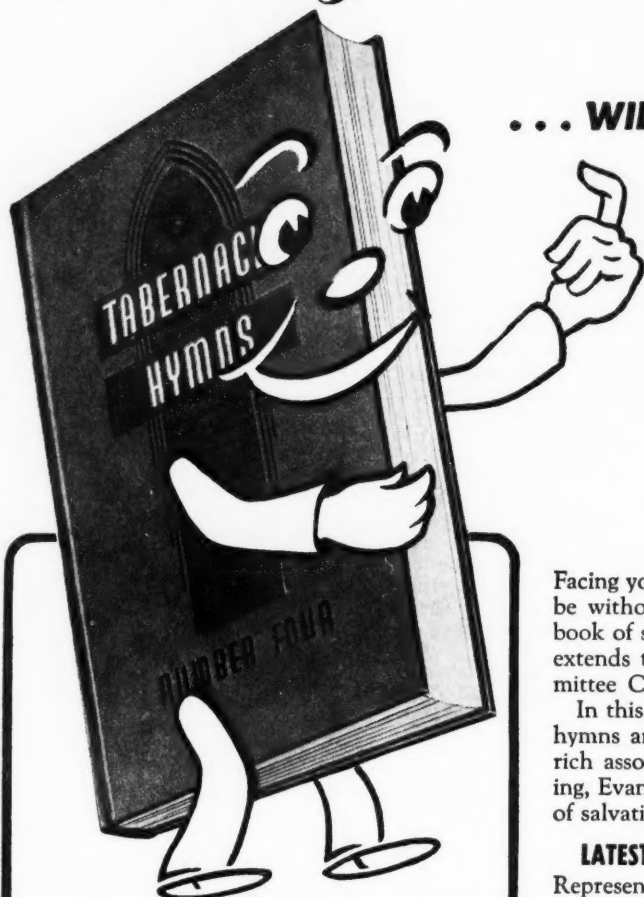
The Revised Version of 8:5 reads, "There thy mother was in travail with thee." While the word "travail" is sometimes translated as "corrupt," it could not be so in this context. It would, however, form a source of the "apple story."

The tradition is also sometimes symbolized by Greek mythology in the story of Hercules with the apples of Hesperides and a dragon wound around a tree. This is probably all based on some earlier tradition the origin of which is buried in obscurity.

The nature of the fruit is of no importance. The tree, with the prohibition to eat of its fruit, was there only as a test of man's obedience, as the means of exercising his freedom to choose whether he would obey God or not.

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Question, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

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INTERNATIONAL UNIFORM

SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

October 21

God's Overruling Providence

Genesis 47:1-7; 50:18-24

MEMORY SELECTION: *We know that to them that love God all things work together for good, even to them that are called according to his purpose.*—Romans 8:28, A.S.V.

There is no question that God's normal place for His people Israel was the land of Canaan. Looking back to Genesis 26, we find this fact made clear in the Lord's dealing with Isaac. On that occasion, when there was a famine in the land, Isaac went to Gerar in Philistia. There the Lord said to him, "Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father" (vv. 2, 3, A.S.V.).

However, the children of Israel's going down to Egypt in the time of Joseph was definitely a part of the will of God. Genesis 41:56 speaks of the world-wide famine of that time. When Joseph at length disclosed his true identity to his brethren, there was the invitation to dwell in the land of Goshen (Gen. 45: 9, 10). In connection with the journey, God said to Jacob: "I am God, the God of thy father; fear not to go down unto Egypt; for I will there make of thee a great nation; I will go down with thee into Egypt; and I will also surely bring thee up again" (Gen. 46:3, 4). Thus it is evident that the presence of the children of Israel in Goshen (Gen. 47:1) was in the will of God.

The failure of Israel at this time, therefore, was not in their going to Egypt, but having gone there, that they liked it and were not willing to move. In other words, God had to permit persecution to drive them out. You will remember that even after they were out, they regretted it and longed for the flesh-pots, the garlic, leeks and onions of Egypt. These comments should be kept in mind in connection with today's lesson, as well as that of next week on "The Disciplines of Adversity."

I. Joseph's Brethren and Pharaoh (Gen. 47:1-6)

Joseph introduced his family, represented by five brothers, to Pharaoh, who inquired about their occupation. When they requested that they might be given permission to dwell in the land, Pharaoh granted their request. Evidently they were not looking for permanent residence, but temporary lodgment.

Verse 6 speaks of Goshen as "the best of the land," possibly among the most fertile of all Egypt. How wonderful is the

overruling providence of God in that He had sent Joseph ahead, even as Joseph himself believed (Gen. 45:5, 7). Of course, beyond the providence of God manifested in the provision of Joseph as ruler of Egypt under Pharaoh, there was also God's purpose in His dealings with Israel, both as to their time of prosperity and their time of adversity.

II. Joseph's Father and Pharaoh (Gen. 47:7)

This verse shows something of the spirituality of Jacob. We read that Joseph brought his father Jacob before the king and immediately "Jacob blessed Pharaoh." What a striking word! Here we have a man coming out of a place of famine, seeking shelter and help from a king. Yet it was not the king who blessed Jacob, but Jacob who blessed the king. As God's servant, Jacob undoubtedly had audience with the King of kings and so could invoke the blessing of God upon this earthly potentate.

This incident brings to mind Hebrews 7:7: "Without any dispute the less is blessed of the better." Pharaoh may have been better off materially speaking, but so far as spiritual life was concerned, Jacob knew God, and thus was able to ask His blessing upon this king who was befriending him. What a scene it must have been! At this time, on his own confession, Jacob was one hundred thirty years old.

III. Joseph and His Brethren (Gen. 50:18-24)

After Jacob died, Joseph's brothers were concerned lest Joseph's favorable attitude toward them should change, since their father would not be present to intercede for them. Thus did their conscience make cowards of them, for what they had done to Joseph was still pointing an accusing finger at them. They once again asked Joseph's forgiveness. Their very attitude in coming as they did, in sending the message, and in falling down in the presence of Joseph, gives further fulfillment of the prophecy which had so enraged them before (Gen. 37:5-11).

Joseph again made clear to them his absolute belief in God's providential care in that all that had occurred in their opposition to him and in their hatred for him he counted as simply furthering the purposes of the Almighty. What a man he was! A man of grace, of forgiveness, of love! Oh, that we too might believe that "all things work together for good to those who love God, who are called according to his purpose."

October 28

The Disciplines of Adversity

Exodus 1:7-14; 2:23-25

MEMORY SELECTION: *Be strong, fear not: behold, your God will come . . . and save you.*—Isaiah 35:4, A.S.V.

As pointed out in last week's lesson, Israel's failure was not so much in going down into Egypt, as remaining there. They had gone down to sojourn; they remained to dwell. Living in "the best of the land" they undoubtedly soon had great material prosperity.

In the midst of prosperity it is difficult to think of the purposes and will of God, particularly if His plan should involve going to another land about which one is not quite so sure. But the only decision the obedient child of God can make is to leave prosperity and go to the place of God's appointment. Failure to do so is to bring upon oneself the Lord's chastisement.

Thank God, He deals with us as with sons (Heb. 12:5, 6). If we are truly His children, we may count on this chastening; and one of its purposes is clear: "When we are judged, we are chastened of the Lord, that we may not be condemned with the world" (I Cor. 11:32). The absence of God's dealing with us, when we are wittingly disobedient, is evidence of our illegitimacy (cf. Heb. 12:8).

I. Prosperity (Exod. 1:7)

By the time the last of the generation that went down to Egypt with Jacob died, the children of Israel were very prosperous. They had increased abundantly, had multiplied and waxed exceeding mighty. Evidently they were people of great influence, and the affirmation is that "the land was filled with them." Just how many Israelites there were at this time, we do not know, but at the time of the exodus there were between two and three million.

II. Adversity (Exod. 1:8-14)

At length there arose a new king over Egypt. Evidently unacquainted with what Joseph had meant to the Egyptians, as well as to the Israelites, this new king turned upon the people of Joseph. His admission, according to the marginal rendering, is that the children of Israel were too many and too mighty for the Egyptians. He recognized that in time of war, if the Israelites were to side with their enemies, there would be no hope for an Egyptian victory.

Pharaoh came to the conclusion that the way to handle this potential threat to Egyptian supremacy was to suppress these people. Taskmasters were set over them to afflict them with burdens. The record is that they built for Pharaoh store cities, Pithom and Raamses. But however excellent the work of the Israelites, the Egyptians afflicted them more and more. Yet the Israelites multiplied the more and were a cause of grief to the Egyptians.

Who can depict the suffering, the anguish of the life of these thousands of bondslaves ground to death under the awful bondage and heartless persecution of the Pharaohs? Men strong, keen of mind, virile, were downtrodden by tyrants, men whose backs were bleeding, whose heads were bowed and whose hearts were heavy. Children with drawn faces, eyes clouded with fear, lived in abject poverty. Women, wild-eyed, crouched in wretched huts, knowing only the nameless dread of what a morrow would bring forth. Here they were, piti-

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less, suffering, struggling, yearning, beaten down, with no ray of hope.

Where was God in all this scene? Had He forgotten to be gracious? Ah, no. God had His purposes, and ultimately He would work out His will. Surely here was the test of faith and of endurance. But here were experiences that, under God, could make great contribution toward discipline, the kind that would be necessary when Moses would lead Israel forth from Egypt, through the wilderness of Sinai, to the Promised Land.

III. Remembrance (Exod. 2:23-25)

At length, in their desperation and tremendous need, the children of Israel cried so that "their cry came up unto God by reason of the bondage" (v. 23). God was not unmindful nor unmoved. Though He had to permit suffering in order to get Israel to move from the land of their prosperity, He still remembered them. He remembered His covenant with Abraham, Isaac and Jacob.

Thank God, here is a truth that we may always lay hold upon—that God cannot, God will not, forget His own. Though the days be dreary, the nights long, the heartaches heavy, and though the path be filled with many a rock and thorn, nevertheless, God still remembers His own, and has His purposes in all the trials that He permits.

It is difficult to understand the providences of God when we are in the midst of such sorrow and trial. But the believing soul may count on God. It was Andrew Murray who used to say, when he came upon a time of great trial, that he was there by God's appointment, in God's keeping, under God's training, for God's time. Then ultimately God would bring him out.

If there is any truth in the Word of God—and there most surely is—then it is a fact that "all things work together for good to them that love God, to them who are the called according to his purpose."

November 4

God Reveals Himself to Moses

Exodus 3:1-7, 10, 13-15

MEMORY SELECTION: *God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you.—Exodus 3:15, A.S.V.*

E. M. Bounds wrote: "We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the church and secure enlargement and efficiency for the gospel. God's plan is to make much of man, far more of him than of anything else. The church is looking for better methods; God is looking for better men."

When God would seek deliverance for His people, He would seek a man. But he must be God's man—one prepared for the work. So the Lord laid hold of Moses.

Moses had been born in those uncertain days when the Egyptians demanded the death of every male child born into the families of Israel (Exod. 1:16). Provi-

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dentially cared for by the daughter of Pharaoh, Moses had grown up amid all the refinements and cultural advantages of a prince in Egypt.

He undoubtedly was a man of righteous spirit, and also a man of aggression. When, one day, he saw an Egyptian smiting a Hebrew, he smote the Egyptian (Exod. 2:12). The next day, in seeking to bring peace between two Hebrews, he discovered his murder of the Egyptian was known. Learning that Pharaoh was seeking his life, Moses fled to Midian (Exod. 2:15).

The next forty years of Moses' life were spent in the deserts of the peninsula of Sinai. Someone has well said that Moses spent forty years learning to be somebody, and then another forty years learning to be nobody, in order that for the last forty years of his life God might use him as He did.

I. Moses' Curiosity (Exod. 3:1-3)

While Moses was keeping the flock of Jethro, his father-in-law, he came upon a strange sight. He saw a flame of fire coming from the midst of a bush, and as he looked more closely he discovered that the bush burned without being consumed. This, of course, was a miracle, a miracle attested by none other than the Lord Jesus Christ Himself (Luke 20:37).

Moses' curiosity turned him aside (v. 3). Surely, to a degree at least, it is good to be curious. Moses might well have missed what God had for him and the life of service beyond had he not turned aside to see this strange sight.

II. Moses Cautioned (Exod. 3:4-6)

The angel of Jehovah who appeared to him (v. 2) was none other than Jehovah Himself (v. 4). It is well for all God's servants to realize something of the holiness of God (v. 5). No servant of God needs to approach the Lord in abject fear. Thank God for the blood of Jesus Christ which cleanses away all sin. Thank God, Christ as our advocate, our mediator, our intercessor is at the Father's right hand. We may come boldly to the throne, because it is a throne of grace. Nevertheless, we do not come foolishly, flippantly, carelessly, but reverently, worshipfully, and in deep love and abundant gratitude.

As he drew nigh to God, Moses recognized then the holiness of the Lord in a physical way. In putting off his shoes, he indicated his recognition of God's holiness as reflected even in the holiness of the place where God appeared to him.

God said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (v. 6). He is the God of the living, not of the dead. These patriarchs were living in his presence.

III. Moses Called (Exod. 3:7-10)

It was then that the Lord revealed to Moses His concern, His compassion and His desire to come to the aid of His afflicted people. Forty years before Moses had tried to do something about it himself, but now it was God's time and God was ready to work; but God wanted a man through whom to work, and so he called Moses (Exod. 3:10).

IV. Moses Commissioned (Exod. 3:13-15)



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In response to Moses' request for a name to give to the people when they asked him about the Lord, God revealed Himself as the great I Am. He is the eternally existent One, related to His people by the ties of redemption. Interestingly enough, the verb to be so translated in this name of God may have a future connotation. The margin suggests, "I will be that I will be." Another has rendered it, "I will become that I will become." Thank God, God has become all that His people need. Ultimately we read, "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth" (John 1:14, A.S.V.).

Armed with this certain word from God, Moses at length went to Egypt and in company with Aaron was used of God to lead forth the people of God.

November 11

Deliverance from Oppression

Exodus 12:30, 31; 14:15-22, 31

MEMORY SELECTION:

*Jehovah is my strength and song,
And he is become my salvation.*

—Exodus 15:2, A.S.V.

Through Moses and Aaron the Lord presented to Pharaoh arguments why the children of Israel should go to worship Him. These statements of fact were accompanied by miracles. After Pharaoh failed to heed the word and believe the signs, God sent ten plagues.

First the water was turned to blood (Exod. 7:14-25); second, He sent frogs (Exod. 8:1-15); third, lice (Exod. 8:16-19); fourth, flies (Exod. 8:20-32); fifth, murrain of cattle (Exod. 9:1-7); sixth, boils (Exod. 9:8-12); seventh, fire and hail (Exod. 9:13-35); eighth, locusts (Exod. 10:1-20); ninth, darkness (Exod. 10:21-29); tenth, death of the first-born (Exod. 11 and 12). These plagues were definite blows against the idolatry of Egypt; they were judgments upon the gods of Egypt.

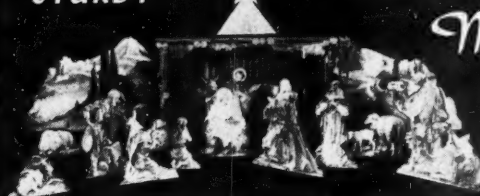
Israel did not suffer from these plagues, because the Lord put "a difference between Egypt and Israel" (Exod. 8:22-23; 9:4; 10:23; 11:7). God instituted the Passover and Israel was delivered from Egyptian bondage. The Israelites, protected by the blood of the lamb because of the promise of God, did not suffer the death of their first-born, but all the Egyptians, from the house of Pharaoh down, suffered this tremendous loss. Little wonder, therefore, that the Egyptians bade the children of Israel to leave. Little wonder that in their eagerness to get rid of them they gave them of the wealth of Egypt.

I. Death and Deliverance in Egypt (Exod. 12:30, 31)

What a night of sorrow it must have been for the Egyptians. Who can describe the wailing, the grief, the torment of soul that must have characterized their homes on the night of the death of their first-born!

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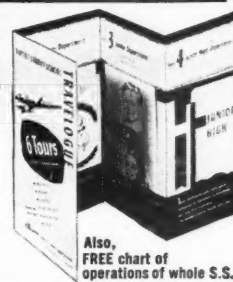
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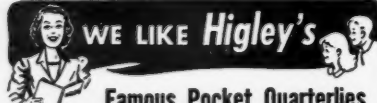
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further suffering, Pharaoh rose in the night and called for Moses and Aaron. The permission that he had granted and taken back, or that he had utterly refused heretofore, was given (vv. 31, 32).

We see then death, the death of the first-born in all the Egyptian homes. We see, too, deliverance, the deliverance of Israel's first-born and deliverance of the nation.

II. Deliverance and Death at the Red Sea (Exod. 14:15-22, 31)

As the people of God left Egypt, the Lord gave them special evidence of His favor. He went before them in a pillar of cloud by day and a pillar of fire by night (Exod. 13:17-22). As He led them forth, we read in the Psalter, the Lord led them in the right way (Ps. 107:7). However, it is well to remember that the right way was not the most direct way (Exod. 13:17, 18). But His ways are always the best and they are always right.

Israel came then to the Red Sea, in the providence of God. There, when they were seemingly shut in with a mountain to one side, the Red Sea to the other, and the Egyptians pursuing them from the rear, God wrought a wondrous deliverance for them.

God had warned Moses of what was to happen (Exod. 14:4). Pharaoh had not learned his lesson, and in bitterness of soul pursued the Israelites. What uncertainty and doubt there must have been among the Israelites when they heard the thunderings of the hoofs of the horses drawing the chariots, and saw no way of escape. Though they cried to Jehovah, they excoriated Moses (Exod. 14:11). Stricken with fear and shaken of heart, they must have been anything but calm. No wonder God had Moses say, "Stand still."

Alas, how often in fear and distraction do we let our emotions carry us away, instead of resting in faith on the faithfulness of God. How good it is to know that God knows and will bring deliverance in His own time.

Moses responded to the leading of the Lord, and ordered the children of Israel forward; and even as they went, the sea opened before them. But not only was there deliverance at the Red Sea, there was also death; for the Egyptians attempting to do what Israel had done, found themselves mired and drowned by the returning waters (vv. 24, 25; Heb. 11:29).

It is indeed a serious thing to oppose God. He does not always act in judgment as soon as some of us might expect Him to do so, but when He does, it is a paralyzing and terrible thing. We do not see all of the judgments of God, the fury of the Almighty, poured out in this lifetime. Remember, beyond this life is the life to come, and for the unsaved soul after death is judgment. Such a truth should make us the more zealous in giving the gospel to those who know not the Lord. It is a fearful thing to fall into the hands of the living God. But God has given us the privilege of presenting the only message which, if truly believed and received, will mean the joyous experience of passing out of death and into life.

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News Report

[Continued from page 103]

capitalists. Now, however, we know for what to live and how to dedicate ourselves. Can you send us Russian Bibles so that we can read about the life of Jesus Christ and know more about His doings?"

Worship services are also included among the broadcasts of a private organization called Radio Free Europe which began operating from the Frankfurt area of Germany a year and a half ago and from Munich last May. These stations which are dedicated to telling what is wrong with Communism broadcast Sunday messages, expose Communist efforts to turn the churches to their own use and list many of the grim items of news about churches being closed and members put in prison.

Other news from around the world includes the following:

GERMANY—Evangelical Church authorities in Berlin are again demanding that religious instruction be regularly included in the curriculum of West Berlin schools. They also ask that restrictions on the establishment of denominational schools be lifted and that salaries of church-appointed teachers be paid by the city administration through special subsidies to the churches.

Meanwhile a report of the first convention of German Baptist churches this summer in the Soviet-occupied zone states that the denomination now has more than 200 churches with a combined membership of 35,000 in operation in the Soviet-occupied zone. Twenty new halls and church buildings were dedicated in 1950.

CZECHOSLOVAKIA—Monsignor Josef Beran, Archbishop of Prague, and 250 other imprisoned priests are being submitted to "humiliating" punishments in a "concentration monastery," according to a Catholic news service. The report declares that the priests are forbidden to speak to each other and lashed by prison guards for any misstep.

ITALY—Canada has been chosen as a Vatican haven in the event that Rome is invaded by the avowed enemy of religion such as the Soviet Union, a news service specializing on Vatican news reports. The service denied flatly that the Pope would leave Rome or abdicate.

ISRAEL—Results of recent elections for Israel's second knesset (parliament) assure continuance of David Ben-Gurion as premier, but his Maipai party will again be forced to work in coalition with other groups. General Zionists showed the greatest increase in political strength while the various religious parties surprised some observers by losing two seats. Though half of the 500,000 immigrants entering Israel since 1949 have been orthodox oriental Jews, this group apparently swung to the Maipai which arranged their admission to Israel.

From Here and There

▶ A new program of study leading to the doctor of philosophy degree is being launched this fall at Baylor University, Waco, Texas. Work will be offered in the Department of English and American literature, in basic sciences and in medical research.

[Continued on page 116]

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

SEEKING

Colossians 3:1, 2

I. What Are You Seeking?

1. *Earthly* things (I John 2:15-16)
 - a. Pleasure (Luke 8:14)
 - b. Possessions (Luke 12:15)
2. *Heavenly* things (Phil. 3:20)
 - a. Inheritance (I Pet. 1:4)
 - b. Gifts (James 1:17)

II. Where Are You Seeking?

1. In the "broad way" (Matt. 7:13b)
2. In the "strait way" (Matt. 7:14)

III. What Is the Result of Your Seeking?

1. Sorrow (Prov. 14:11-13)
2. Failure (Job 11:20)
3. Joy (I Thess. 2:19)
4. Peace (John 14:27; Rom. 15:13)

—Alfred W. Psalmonds

LITTLE — MUCH

Little of the Word with little prayer is death to the spiritual life. Much of the Word with little prayer gives a sickly life. Much prayer with little of the Word gives emotional life. But a full measure of both the Word and prayer each day gives a healthy and powerful life.

—Andrew Murray

THINGS WE CAN AND CANNOT DEPEND ON

- I. You *Cannot* Depend on *Man* (Ps. 146:3)
- II. You *Cannot* Depend on *Things* (Prov. 23:5)
- III. You *Cannot* Depend on the *Future* (Prov. 27:1)
- IV. You *Cannot* Depend on *Life Itself* (Jas. 4:14)
- V. You *Can* Depend on the *Word of God* (I Pet. 1:25)
- VI. You *Can* Depend on *Jesus Christ* (Isa. 28:16)
- VII. You *Can* Depend on *Life Eternal with God* (II Cor. 5:1; Heb. 6:19)

—Herrmann Braunlin

CONTRASTS

Romans 6:23

Wages	Gift
Sin	God
Death	Life

- I. Wages—the *earned* pay
- II. Sin—the *exacting* paymaster
- III. Death—the *endless* penalty
- IV. Gift—the *extended* proposal
- V. God—the *exalted* Person
- VI. Life—the *everlasting* portion

—F. Dean Emery

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

FOLLOWING CHRIST FULLY

Two persons were walking together one very dark night, when one said to the other, who knew the road well, "I shall follow you so as to be right." He soon fell into a ditch, and accused the other of his fall. The other said, "Then you did not follow me exactly, for I have kept free." One side step had caused the fall. There is like danger in not following Christ fully.

—Foster's Encyclopedia

REAL PRAYER

1. Is *Always* (Luke 18:1)
2. Is *Without Ceasing* (I Thess. 5:17)
3. Is in *All Places* (Exod. 20:24)
4. Is in the *Assembly of the Upright* (Ps. 111:1)
5. Is in the *Closet in Secret* (Matt. 6:6)
6. Is in an *Upper Room* (Acts 1:13)
7. Is upon the *Housetop* (Acts 10:9)
8. Is on the *Shore* (Acts 21:5)
9. Is in a *Garden* (John 18:1)
10. Is upon *Beds* (Ps. 149:5)
11. Is in a *Solitary Place* (Mark 1:35)
12. Is *Everywhere* (I Tim. 2:8)

—Bishop Lancelot

CHRISTIANS SHOULD PRAY SPECIALLY FOR ISRAEL

WHY?

1. Because of the close relationship between Israel and the true Church (Rom. 9:1-5; 10:1; 11:11).
2. Because of God's command, with special promises of blessing (Gen. 12:3; Ps. 122:6; Isa. 62:7).
3. Because Israel is still loved by God for the fathers' sakes (Jer. 31:3; Rom. 11:28).
4. Because it is God's will that all Israel shall be saved (Isa. 12:1-6; Matt. 23:37; Rom. 11:23-32).
5. Because of the great multitude to be saved through their ministry (Rom. 11:25; Rev. 7:9-17).
6. Because no millennial blessings can come to the nations apart from Israel (Acts 15:16, 17; Rom. 11:11-15).
7. Because of Israel's national awakening, with sorrow and distress, showing that their redemption draweth nigh (Dan. 12:1; Luke 21:24-31).

—Source Unknown

THREE BASIC ATTITUDES OF THE SOUL

- I. Trusting—"My soul trusteth in thee" (Ps. 57:1)
- II. Waiting—"My soul waiteth upon God" (Ps. 62:1)
- III. Thirsting—"My soul thirsteth for thee" (Ps. 63:1)

—Larry Diplacido

DANIEL, GOD'S FAITHFUL SERVANT

Daniel 6:20b

- I. Faithfulness in *Purpose* (1:8)
- II. Faithfulness in *Prayer* (6:10)
- III. Faithfulness in *Persecution* (6:10-23)

—Jean Nelson

RECREATION AND WORSHIP

Real recreation is impossible if God is left out. Research psychologists are reporting that they have found attendance at church more restoring and refreshing to the nerves, mind, and health of the average individual than golf, fishing, games, and many other forms of recreation. We can exercise and be outdoors all day and still carry around within us distraught nerves and frayed emotions because we have not found the peace and satisfaction in living which Christ alone can give. Families which go to church are happy families. The peace and inspiration of divine worship can miraculously put the mind and soul in order. For recreation to re-create, it must be spiritual. Golf, fishing, and games are good—but not good enough if worship is left out.—Copied

WALK WORTHILY

Ephesians 4-6

- I. Walk in Christian Unity (4:1-16).
- II. Walk in the New Life in Christ (4:17-32).
- III. Walk in Christian Love (5:1-7).
- IV. Walk as Christian Lights (5:8-14).
- V. Walk in Christian Wisdom (5:15-20).

—The Evangelist

FIVE S'S WHICH ARE ESSENTIAL TO GENUINE CHRISTIAN EXPERIENCE

1. Salvation—"Salvation is of the Lord" (Jonah 2:9)
2. Separation—"Be not conformed . . . but be ye transformed" (Rom. 12:2)
3. Security—"He is able to keep . . . against that day" (II Tim. 2:12)
4. Sacrificial Service—"Faith without works is dead" (Jas. 2:20)
5. Second Coming of Christ—"I will come again, and receive you unto myself" (John 14:3)

—Alvin O. Carlson

OCTOBER

How simply are thy changing colors blended;
Thy gorgeous hues reflect from leafy tree
The red-gold afterglow from heaven's grandeur,
Revealing God's own handiwork to me.

—Sadie Louise Miller

Moody Monthly

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Between the Busy Moments

By Edith Snyder Pedersen

Why gaddest thou about so much to change thy way?—Jeremiah 2:36

WHAT a pertinent question this is. How it ought to arrest us. To gad means to rove or ramble idly or without fixed purpose. So many of our actions, our goings are futile, idle rambling. So many of our days are spent not getting anywhere. We run hither and yon, to this one and that one, trying somehow to change an adverse circumstance, an undesirable business or social or home condition.

Is not this trusting in horses and chariots, rather than remembering the name of the Lord our God? Yet at our command is all the wealth of wisdom in the Book that has, through the centuries, withstood the storms of criticism and ridicule while nations and dynasties have crumbled to dust.

The psalmist, speaking from experience, said, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes" (Ps. 118:8, 9).

Solomon said, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

Good advice—professional advice—is costly these days, but the counsel of the Lord is given freely to all who ask for it, to all who read it. And no one, having acted upon that counsel, ever regrets it.

Let's not gad about to change our way. Let's look unto Jesus, the author and the finisher of our faith, unto Him who guides us with His eye.

Divine Discrimination

[Continued from page 83]

take us as a thief (I Thess. 5:2-4). When the Lord comes for the Church, it will not be to break up His house (Matt. 24:43), but to complete it. Thus we see that the illustrations which our Lord uses all through here preclude the thought of any application of these things to His coming for the Church. But that does not mean that there are no lessons for us to learn from all of this.

IV

We have already seen that the Lord will have "His elect" in that day. And it is beautiful indeed to see how He makes provision for them. The question in Matthew 24:45 rings out like a challenge. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?"

In the midst of much unfaithfulness, such a servant will be outstanding. And the fact that he is commissioned to "give them meat in due season" shows that the Lord is not unmindful of the needs of His own in that day.

In contrast to those who will be "eating and drinking" without regard for others, or even for themselves, this servant is set to feed the flock of God over which he has been made an overseer. And when



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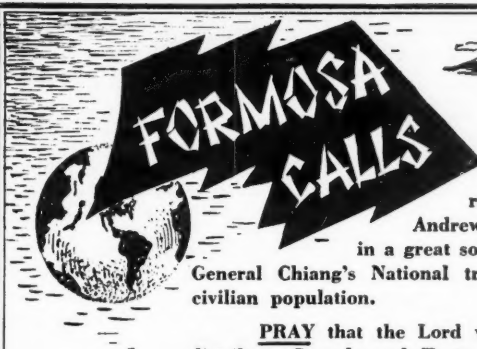
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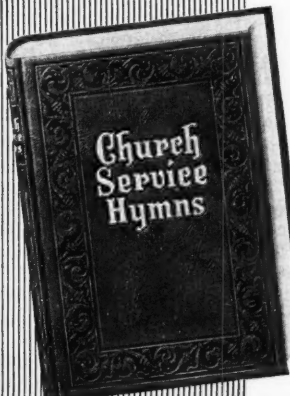
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the Lord comes and finds him "so doing." He will promote him to even higher honor. "He shall make him ruler over all his goods" (Matt. 24:47). If we take the "goods" here to mean those treasures which we find in the Word of God, then we can see what real force there is to the expression we sometimes hear, "So-and-so has a great command of the Scriptures." Such "command" is the result not only of study, but of faithful ministry to the Lord's own.

In dark contrast to this we hear about "that evil servant" who shall say in his heart, "My Lord delayeth his coming." What a man says in his heart is what he thinks. And the wish, as we sometimes say, is the father to the thought. The awful results of such thinking are seen in his conduct. He "shall begin to smite his fellow servants, and to eat and drink with the drunken." On the one hand he becomes antagonistic to his equals; on the other hand he finds his fellowship with those who, like the antediluvians, eat and drink, but in this case to excess.

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." The Lord's coming will overtake him like a thief. And the judgment which will be meted out to him shows the class to which he belongs. The Lord "shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

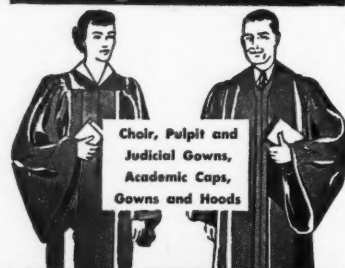
V

The suddenness with which this judgment will come upon men is referred to several times in this portion of the Olivet Discourse. In verse 36 the Lord says: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." In Mark 13:32 we read that He even excluded Himself. "This the Lord's character as the Son of God in service sufficiently explains," says F. W. Grant. "The servant knoweth not what his lord doeth" . . . It has been urged against this that it is not in this sense that no man or angel knoweth; but this objection has no force. For the point of our Lord's words is the inaccessibility to man of this knowledge. There was none to whom one could go for this knowledge; neither man nor angel could communicate it, nor the Son either, as the apostle of the Father's will."

When our Lord was asked by His disciples if He would at that time restore again the kingdom to Israel, He replied by saying that it was not for them to know "the times or the seasons which the Father hath put in his own power" (Acts 1:6,7). From this we gather that it is the special function of the Father to set the times and the seasons. Just why this is so, we are not told. But the Spirit and the Son also have special functions. When we think of regeneration, we naturally think of the Holy Spirit. And when we think of redemption, we just as naturally think of the Son of God. As it is the prerogative of the one to regenerate, and of the other to redeem, so it is the prerogative of the Father to set the times and the seasons. And in the portion we have been studying, we see the application of that to the coming of our Lord as the Son of Man to judge the world.

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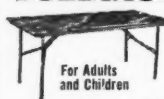
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with that in our Scripture. "Watch therefore: for ye know not what hour your Lord doth come," and "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

To watch means not only to be observant, but also to keep vigil and to be on one's guard. In view of all the evil that is around, how needful is such an exhortation. But they are also told to be ready, which means that they are to be completely prepared for what is going to happen then.

These exhortations we may well take to ourselves. We, too, need to be on our guard lest the enemy take advantage of us, and so much the more as we see the day approaching.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober . . . putting on the breastplate of faith and love [to protect our hearts]; and for an helmet, the hope of salvation [to protect our minds]. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (I Thess. 5:5-10).

Next month Dr. Armerding takes up Matthew 25:1-13 dealing with the parable of the Ten Virgins.



News Report

[Continued from page 111]

► Friends of the American Council of Christian Churches are being asked to discontinue sending relief parcels to France. Need for such assistance is lessening, reports from that country state. In addition, recipients are now required to pay duty on all such packages received.

► Seventeen army chaplains have been casualties since the beginning of the Korean conflict, according to a recent report. Five have been killed, five are missing in action and seven have been wounded.

► More than a thousand copies of the Scriptures were supplied by the American Bible Society to flood victims in the Midwest during the first few weeks after rising waters swept over large areas of Kansas, Nebraska and Missouri.

► Under the influence of the gospel, Communist prisoners-of-war, have stopped singing the "Internationale" and other Red songs, and are now singing "Jesus Loves Me This I Know," according to Dr. Robert Pierce of Youth for Christ.

► A Midcentury World Outlook Conference will be held at Bob Jones University, Greenville, S. C., December 11 to 16. An extensive program has been arranged with outstanding speakers from free world countries.

► Plans for constructing Protestant chapels in Japan's official leprosaria have been announced recently by the American Leprosy Mission. A grant of \$15,526 has been made for the project by the organization.

► What archaeologists believe to be the

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ancient capital of the Queen of Sheba has been uncovered in Southern Arabia at the site of the present city of Marib. Excavations to date indicate that the present city is largely built of stones from the ruins of buildings beneath it.

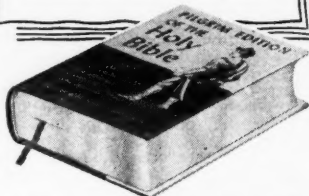
▶ Dr. Duke K. McCall has been unanimously elected president of Southern Baptist Theological Seminary at Louisville, Ky. Dr. McCall, 36 years old and a native of Mississippi, is the youngest president to be elected in the seminary's 92-year history.

▶ Gideons International has placed a total of 21,000,000 Bibles and New Testaments in hotels and other public places to date, according to a recent announcement at the organization's fifty-second annual convention in Philadelphia. Some 1500 delegates from all forty-eight states and several foreign countries attended the sessions.

▶ Featuring Dr. R. T. Ketcham as speaker, twenty-eight churches of central New York's Triple Cities area will join forces in Binghamton, N. Y., October 14-28, for a "United Baptist Revival and Evangelistic Campaign." Dr. Ketcham, widely known Bible teacher, author and editor, serves as national representative for the General Association of Regular Baptist Churches.

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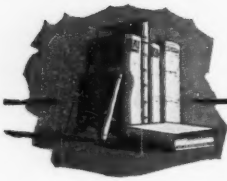
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Behind the Book Notices

Every month we receive scores of new books from the publishers. The brief reviews of these which eventually appear in *MOODY MONTHLY* represent hours of work. Each volume is carefully considered and then frankly criticized for the benefit of our readers. Such a task could not be accomplished without the assistance of a large staff of able critics. These men and women are usually identified only by the initials at the end of each review. (The names that go with the initials appear each year in the yearly index included in the August issue.)

From time to time we hope to introduce you to some of these personalities "behind the book reviews." This month we are happy to present "P.B.F.," Dr. P. B. Fitzwater, for many years a beloved member of the Moody Bible Institute faculty, and director of the Pastors Course. A former student of the Institute, Dr. Fitzwater is a graduate of Bridgewater College and Xenia Theological Seminary, having done further work at Princeton Theological Seminary. He has been honored with a doctor of divinity degree by Muskingum College. He is author of various volumes including *Christian Theology*, which appeared in 1948. Below are a number of brief but pungent comments by Dr. Fitzwater on recent significant books.

The Pastor's Wife, by Carolyn P. Blackwood.

Here is a book which ought to be in the hands of every pastor's wife and every young woman who aspires to become such. The viewpoint is that the mistress of the manse is a full-time partner with her husband in the most important work on earth and is jointly responsible for her husband's success or failure. The author frankly and clearly presents the problems and difficulties facing the wife in both small and larger fields.

The book is in three parts: the pastor's wife as the home maker; as a member of the church, a worker with women, and the leader in women's work; as a friend of everyone, a personal counselor, and a living example.

Many a time the pastor would be saved from heartaches if he had the counsel and help of a noble and experienced woman, who rejoiced in being called to serve the Lord in this capacity. The author closes her preface with the statement: "Above all do I thank God for permitting me to become a minister's wife."

187 pages. Westminster Press, Philadelphia (1951). \$2.50. P.B.F.

God in Education, by Henry P. Van Dusen.

This volume contains the Rockwell lectures delivered by the author at the Rice Institute, Houston, Texas. The title suggests the central theme. The author has done a fine piece of work, especially in the presentation of the larger American educational background. This background is followed by the exhibition of the present situation in America, and extends to the colleges and universities of the nation.

While the author has quite well diagnosed America's trouble, it may be seriously questioned whether he presents an effective solution. The task has become so herculean that it is doubtful whether any really effective remedy can be found. It would seem that the only hope for America is to return to first principles and begin anew.

It is a pleasure to commend this book to the Christian public with the hope that educators and statesmen may be helped into intelligent thought and effective action.

128 pages. Charles Scribners & Sons, New York (1951). \$2.00. P.B.F.

Handbook of Denominations in the United States, by Frank S. Mead.

This volume purports to give the latest and most authentic data available on 255 religious bodies in the United States. The account of each religious body includes in compact form: first, the history—how and

when it began in America, significant developments, important leaders; second, doctrine—fundamental beliefs, worship practices, differences from similar denominations; third, organization—government, local and denominational, official bodies and officers; fourth, present status—number of churches, number of members, geographical distribution, important institutions, including schools, publishing houses, and missionary enterprises, and the location of its headquarters.

The material is arranged alphabetically and completely indexed. The information is based upon the latest and most authentic data available from historical records, statistical reports, and official statements. Most of the sections of the book were read, corrected and amended by authorities within the church denomination.

This is considerably the best of all the volumes which have thus far appeared, in the judgment of the present reviewer. Christian leaders will desire to possess this book in order that they may be helped to an intelligent understanding of the churches of America.

207 pages. Abingdon-Cokesbury, Nashville (1951). \$2.75. P.B.F.

That They May Have Life, by Daniel T. Niles.

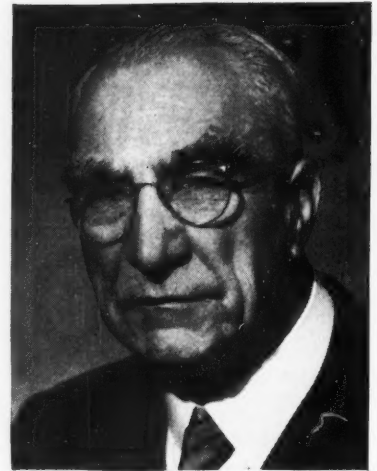
This is a vigorous message from a gifted Asian Christian. The spirit is animated and he shows what would result in the whole world if the gospel were taken seriously.

Two observations should be made with reference to this volume. First, the author fails to give proper recognition to the sovereign grace of God in its application to the individual's redemption. Second, the tendency is to interpret the cardinal truths of Christianity in terms of Asian thought. Something similar to this took place in the early centuries of the Christian Church, Christian truth was interpreted in terms of Greek thought. Failure to clearly apprehend the Christian message and the correct expression of it leads to serious error. The reader must bear this in mind in order to derive benefit from this book.

121 pages. Harper & Bros. New York (1951). \$1.50. P.B.F.

The Redeemer, by William R. Cannon.

The author of this book attempts to set forth the nature of the personality of Jesus Christ, from a study of His work, teaching, etc. The sequence of his lectures makes clear the author's viewpoint. He begins with Jesus Christ the Man and ends with Jesus Christ the God. The Bible revelation begins with the Eternal Being who became human. The teaching ministry and sacrifice



Fitzwater

of Jesus Christ can only be apprehended in the light of His supreme Person.

224 pages. Abingdon-Cokesbury Press, Nashville (1951). \$2.75. P.B.F.

An Exposition of the Sermon on the Mount, by Arthur W. Pink.

This volume contains a series of expository articles which have appeared in the author's magazine, *Studies in the Scriptures*. Much helpful material is found in this book. However, it should be noted that this so-called Sermon on the Mount is not a sermon in the proper sense, but the setting forth of the laws which obtain in Christ's coming kingdom. To interpret and apply the principles embodied in these laws to present-day church life is extremely difficult. While the truths of God as applied to righteous living never change, due recognition should be given to the matter of application of these truths. It would seem that this book would be greatly enhanced in usefulness if this matter were properly recognized.

442 pages. Baker Book House, Grand Rapids (1951). \$3.75. P.B.F.

The Christianity of Main Street, by Theodore O. Wedel.

This is a presentation of so-called Christianity today. The author seeks to contrast this present humanistic thing called Christianity with the traditional Christian faith based upon the Bible and the creeds. The Christianity of Main Street seems to be a Christianity without Christ, an ideal without reality. It is to be regretted that the author does not show that real Christianity is as changeless as the Lord Jesus Christ. Such a concept, when translated into reality, is a vital, pulsating, moving life. Wherever this cardinal concept is fundamental and central to the thought, there will be the expression of the life which the Holy Scriptures set forth.

112 pages. The Macmillan Co., New York (1950). \$2.00. P.B.F.

The Struggle of the Soul, by Lewis Joseph Sherrill.

This is a series of lectures delivered before the faculty and students of Columbia Theological Seminary, Decatur, Ga., May, 1950. The attempt of the author is to show the unfolding of religious life through the different periods, from childhood to maturity. These periods are presented as crises. The prevailing thread of the book is the picture of the self as it encounters God at its different stages of development. According to the author, sometimes it responds in faith and sometimes in fear and sometimes in opposition.

The fundamental weakness of the viewpoint is expressed in the presentation of the unfolding life as a struggle. Normally, the human personality responds to the action of the impact of God's personality. This response should be natural and easy,



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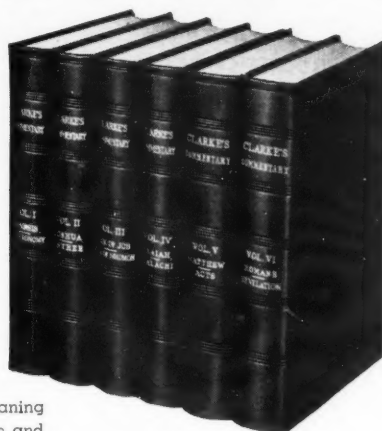
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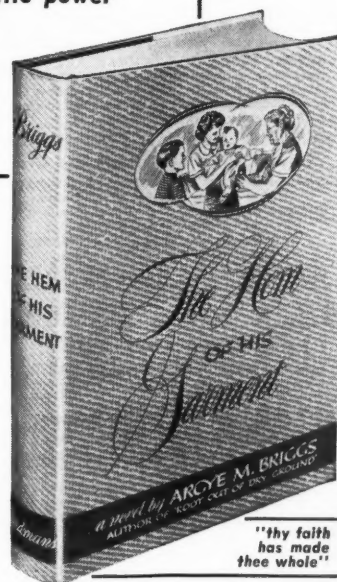
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because the human being was created in the likeness and image of God. This experience should be most thrilling and interesting. The child normally responds to the impacts of the mother's personality; it does not struggle against her. The human personality, under normal conditions, should respond to the impact of God's personality. When there is lack of response or rebellion, another factor has entered. Where there is expression of fear or rebellion, something has entered which has occasioned such reaction. Sin is the real answer. The clear implication of the Scripture is that before Adam sinned there was free and enjoyable intercourse between him and God, but when Adam and Eve fell, they hid themselves.

155 pages. The Macmillan Co., New York (1951). \$2.50. P.B.F.

The Bridge of God, by Robert A. Lapsley.

This seems to be a series of Easter addresses, delivered at the historic natural bridge of Virginia. After the prelude, the author speaks of newness of life as though this memorial of our Lord's resurrection from the dead was adequately represented by the resurgence of life in the springtime. It is unfortunate that such a great occasion should be presented in that light. The resurrection is the expression of the supernatural, in the rising up again of that which was dead. There is nothing in the whole realm of nature analogous to the resurrection. It would seem that the minister missed a great opportunity to witness to the truth of the coming forth of Christ's body from the grave.

61 pages. John Knox Press, Richmond (1951). \$1.50. P.B.F.

Separation—Is Separating Evangelicals, by Stephen H. Paine.

For the past ten years evangelicals! Christians across America have been asking with deep concern, "What is the reason the National Association of Evangelicals and the American Council of Christian Churches do not get together?" This booklet is another attempt to clarify this matter in the spirit of love and good will. The writer was formerly the president of the National Association of Evangelicals. This fact will be of interest to those who are wondering why these two organizations do not go forward together in the task before Christian leaders in America. The author's purpose in writing this booklet was to make some contribution to the unity among Christian believers.

43 pages (paper). Fellowship Press, Boston (1951). 35c. P.B.F.

The Bible's Message for Today's Women, by Jessie A. Tritt.

The author's fundamental thesis is that the Scriptures give a portrait of humanity. In the study of about a score of the women of the Bible, she sets forth the traits and attitudes prevalent today among women. It is a biographical study of some of the most prominent women of the Bible. This method of Bible study is most profitable and interesting.

46 pages (paper). American Prophetic League, Los Angeles (1950). 35c. P.B.F.

Oneness with Christ, by W. R. Nicholson.

This volume, presented here in a new edition, is one of the finest expositions of Colossians available. We need but say "Amen" to Dr. James M. Gray's assertions in the introduction, for he says much that would be on our own heart.

As one who had the privilege of exercising the same office in the Reformed Episcopal Church so far as the New York and Philadelphia Synod is concerned, it gives this reviewer real joy to pay homage to the clarity of insight, the depth of spirituality and the acumen of exposition of the sainted Bishop William R. Nicholson. 284 pages. Kregel Book Store, Grand Rapids (1951). \$3.00. W.C.

Genesis (The People's Bible), by Joseph Parker.

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followed by the balance of Parker's valuable work. The present book is not a verse by verse exposition of Genesis, but rather contains inspirational messages on certain important passages by a true pulpit orator of the past century, minister of the City Temple in London.

368 pages. Moody Press, Chicago (1951). \$3.00. G.C.L.

The Heavenly Guest and Other Sacred Poems, by Joseph T. Larson.

This collection of poems is the result of about twenty-five years of writing. They deal with a pleasing variety of vital themes, such as Christ, Love, Youth, the Bible, Comfort, Service, etc.

The verses are truly spiritual and should bring enrichment to all who read them.

52 pages. Joseph T. Larson, 4571 Stuart St., Denver 12, Colo. (1951). 50c. H.D.L.

Singspiration No. 6.

This is a worthy successor of the first five volumes which have appeared under the same title. This contains sixty-nine new gospel songs and choruses, including the first appearance (to our knowledge) of such favorites as "Everybody Ought to Know," "Give Me Oil in My Lamp," and "Isn't He Wonderful." Children will be delighted with the "action" choruses, including "Only a Boy Named David." There are several new and worthwhile songs by such composers as Alfred B. Smith, Harry Dixon Loes, Phil Kerr and Wendell P. Loveless. The song writing gift of MOODY MONTHLY's book editor, G. Coleman Luck, is illustrated in the fine song, "Covered by the Blood." It is noteworthy that in the more than ten years covered by the six editions of this title the price has not risen.

48 pages (paper). Singspiration, Wheaton (1951). 35c per copy; 3 for \$1.00. D.H.

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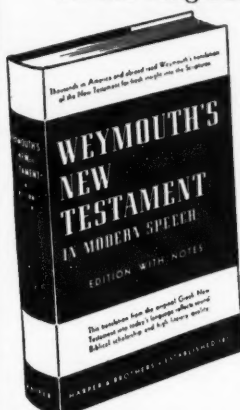
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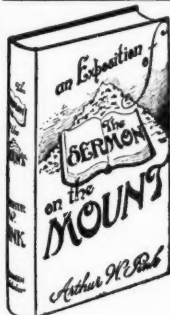
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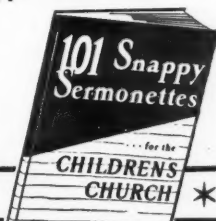
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Dispensationalism, by Lewis Sperry Chafer.

This little book, first published in 1936 as a reprint from *Bibliotheca Sacra*, deals with a very important theme. A demonstration is clearly given that there is not one continuous dispensation for Israel and the Church, but two separate and distinct dispensations—one for each people. The argument is well presented. Certain positions taken may appeal to some as a bit extreme, yet in the main the logic seems unanswerable. A very valuable little book to read and keep.

108 pages (paper). Dallas Seminary Press, Dallas (1951). 85c. J.A.S.

The Flood, by Alfred Rehwinkel.

A significant work written in defense of the biblical account of the flood. From geological, archaeological, and anthropological evidence the author refutes the hypotheses of evolutionary theorists and gives convincing proofs concerning the physical superiority of the antediluvian world, the destruction of the antediluvian civilization, and the survival of Noah and his family. The author's discussion of geological evidences, his explanation of difficulties raised against the account of the flood, and his comparison between antediluvian and present civilization is most interesting and instructive. While this is a well documented scientific work, it is written to be understood and appreciated by the ordinary reader as well as the scholar.

400 pages. 48 illustrations. Concordia Publishing House, St. Louis (1951). \$4.75. J.M.

Jerusalem, by Trude Weiss-Rosmarin.

This small volume is, in the words of the author, an attempt to view intelligently and "through the lenses of historical fact and perspective" the problem of Jerusalem as a burning international issue of the day. To this end the salient facts about Jerusalem through its history are presented to show that "Jerusalem belongs to the Jewish people by sacred, sanctified and inalienable rights." Illustrations and chronological table of events add to the interest of the volume.

51 pages. The Philosophical Library, New York (1950). \$2.75. N.J.S.

Old Truths for a New Day, Volume II, by O. A. Geiseman.

This volume consists of twenty-five sermons preached from Easter to Advent from the author's pulpit. Almost all are based on texts from the epistles. These messages are conversational in style, simple, and for the most part moral and practical.

A few statements might be challenged, but generally the sermons are sound, constructive, helpful. Many passages are beautifully and forcefully phrased.

253 pages. Concordia Publishing House, St. Louis (1950). \$2.50. J.A.S.

The Triplets Fly High, by Bertha B. Moore.

This new storybook (for six- to twelve-year-olds) is the twelfth in the Triplet Series, which bespeaks well the public's acceptance of this continued story of wholesome episodes in the home life of Mr. and Mrs. Baer and their triplets—two girls and a boy. This book brings forth some very helpful Christian experiences, without being unreal or overbearing.

87 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$1.00. G.S.S.

Growth in Prayer, by Constance Garrett.

The prime objective of this book is to attempt to stimulate a greater appreciation of prayer and to teach its value as a means of communion with God. Assuming that prayer is a specialized art, the perfection of which is gained by consistent practice, the author introduces the idea that certain rituals and forms have a specific place in our prayer life. A diligent study of the contents by anyone interested in the cultivation of the spiritual life should produce results which could lead to a more practical and consistent prayer life.

156 pages. The Macmillan Co., New York (1950). \$2.00. L.E.M.

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Paul's Spiritual Autobiography, by J. H. Pickford.

The title of this book is somewhat misleading since it is a study of Philipians. The author has made a very helpful analysis of the epistle, classifying the spiritual truths which Paul intended it to teach.

126 pages. Marshall, Morgan & Scott, London (1949). (Distributed by Van Kampen Press, Wheaton). \$1.25. G.S.S.

The Things That Really Matter, by Eldon A. Ramige.

A volume of sermons produced by a liberal preacher who denies the divine inspiration of the Scriptures and the deity of Christ. In speaking of "things that really matter," he excludes the most important things, such as regeneration through the atoning work of our Lord and consecration of one's life to a personal living Christ.

199 pages. Christopher Publishing House, Boston (1950). \$3.00. J.M.

Rosary Road, by Lillian Ekstedt.

This is a very short but absorbing booklet relating a true story of a young woman who, in search of peace of soul and mind, entered a convent. Fortunately, before taking the veil, she was allowed to return home and while there she was saved through a gospel broadcast.

The book pictures the strange doings which go on inside the gate of the convent. It would be a splendid book to give to young women who seem to be thinking seriously of becoming nuns.

32 pages. Evangelical Alliance Mission, Chicago (1950). 25c. G.S.S.

The Quest for Christ, by Abraham J. Harms.

Thirty-nine brief messages, originally prepared for radio, on the general theme of "Echoes from Heaven." Every message has a strong evangelistic note, but there are also ample offerings of devotional and prophetic material.

168 pages. Good News Publishers, Chicago (1950). \$2.00. L.E.M.

My God and I, by Paul Lindemann.

This is a revised edition of a booklet which deals with "Christian Stewardship and Its Modern Implications." The author indicates that true stewardship comprehends the responsibilities of a Christian to God in all of the many relationships of life.

The treatment of the subject "The Stewardship of Possessions" is excellent. This booklet should enrich the lives of all who read it.

69 pages. Concordia Publishing House, St. Louis (1949). 40c. H.K.S.

Rivers in the Desert, by R. S. Beal.

Included with the weekly bulletin of the First Baptist Church of Tucson, Ariz., each Sunday is a four-page leaflet containing one of Pastor Beal's sermons, delivered previously. Fifty-two of these have been compiled in book form, thus extending Dr. Beal's rich ministry in this outstanding church into fields far distant from Tucson. The style is simple, but the messages are interesting and timely.

112 pages. First Baptist Church, Tucson, Ariz. (1949). \$1.00. G.S.S.

Heaven—What Is It? by K. Schilder.

The unique style of this Dutch theologian is again displayed in this new work, which recalls unusual power of imagery and great wealth of strongly suggestive words.

Several conclusions are presented for the reader's consideration, but the principle object of the author is not to inspire the student or arouse his emotions such as is usually attempted with such a theme. Rather, the subject is examined in strict theological style, and presented by one who is more interested in facts than fancies and conjectures.

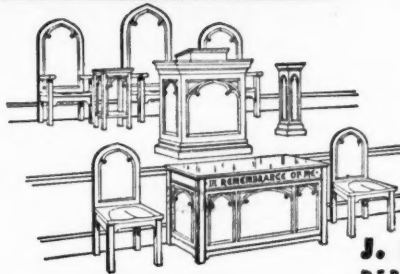
The book will be a welcome contribution to the Bible student, who will find choice and helpful thoughts for his prayerful consideration.

118 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$1.50. L.E.M.

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This well-written book is indeed timely. The author's answer to "What is wrong with this age?" truly is "God's message for the hour" of which Christians should have a working knowledge.

94 pages. Fellowship Press, Lexington, Ky. (1950). \$1.25. G.S.S.

Mountains and Mountain Men of the Bible, by Clarence E. Macartney.

These fifteen biographical sermons, by the able pastor of the First Presbyterian Church of Pittsburgh, are both an intellectual and a spiritual treat. Beginning with Noah on Mount Ararat, and concluding with Mount Zion and the life to come, the messages combine an engrossing study of Bible personalities, their motives, their acts, and their destinies, with a rich store of Bible geography, which the author gleaned from his own trips to the Holy Land. Of special value are the forceful illustrations and the apt quotations from the classics. Written in a facile and captivating style, this collection is pregnant with human interest appeal and practical meaning for today's men and women.

188 pages. Abingdon-Cokesbury Press, Nashville (1950). \$2.00. H.J.N.

Israel: a History of the Jewish People, by Rufus Lears.

Not a few histories of the Jewish people have appeared in comparatively recent years; yet as one reads again this tragic but thrilling drama of the history of a people so unique in the annals of the nations, there is no sense of superfluity. It is a vivid and moving story which opens up before us in these pages, not "the dry bones of a dead past." The attempt to compress a task of such magnitude covering so long a span of time and a stage so vast within the pages of one volume has been admirably achieved.

It must be remembered that since it is written from a Jewish standpoint, misconceptions of the character of Christ and the nature of Christianity may be expected, yet the author is moderate in such expressions, although "converts" to Christianity are as usual all lumped as renegades and apostates.

The history and experiences of the Jewish people are nowhere more interestingly and movingly presented than in this volume.

714 pages. The World Publishing Co., Cleveland (1949). \$5.00. N.J.S.

No Room for Him, by Amos I. Dushaw

In the land of His earthly career Jesus is pictured as the Stranger, unknown and unwelcomed. This little volume is an indictment of the Church for its Christlessness in general, and toward the Jews in particular. It is a call to return to the "true religion" of Christ.

But the true religion of Christ for the author is nothing more than the ethical and social; salvation is "obedience to the Ten Commandments and Jesus' teaching in the Sermon on the Mount." The great creeds of the Church are constantly disparaged. Jesus is no more than the son of Joseph. The Jew is the hero and the Church is constantly the villain. The work is marred by distortion of New Testament fact.

127 pages (paper). The Tolerance Press, Brooklyn. (1950). \$1.50. N.J.S.

The Case Against Modernism in Foreign Missions, by Chester E. Tulga.

Continuing his series of "little books on big subjects," Dr. Tulga briefly traces the history of modern missions, revealing that much of the present-day missionary movement has utterly abandoned the New Testament message, methods, and motives, and

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64 pages. Conservative Baptist Fellowship, Chicago (1950). 25c. L.E.M.

Joshua, by H. A. Ironside.

Dr. Ironside has produced another simple but spiritually helpful volume in this series of sixteen brief meditations on Joshua. The messages follow the narrative of the book chapter by chapter, but by no means provide a verse by verse commentary. The latter part especially is passed over quite rapidly. According to the preface, the material represents "stenographic notes, somewhat abbreviated" covering messages given at Moody Memorial Church in Chicago. The reviewer feels the book would have been even richer without this abbreviation.

142 pages. Loizeaux Brothers, New York (1950). \$1.75. G.C.L.

A Father Answers His Son's Questions, by L. T. Hastings.

These are the answers in the informal, intimate style of letters to a college boy's inquiries concerning the facts of the "opening chapters of Genesis," such as creation, the unity of the race, Satan, inspiration of Scripture. Although somewhat brief, they are sound in faith and should be helpful in maintaining the faith of young people in particular.

30 pages (paper). Author, Pineville, Ky. (1949) 15c. N.J.S.

Prisoners of Hope, by H. C. Alleman.

Following a brief introductory chapter, the author presents a series of timely, practical messages, which will arrest the prayerful attention of every Christian reader. Mellowed by his more than eighty years, Dr. Alleman aptly discusses simply, yet convincingly, a number of problems which are common to all of us, and offers healing balm to the troubled soul.

109 pages. The Muhlenberg Press, Philadelphia (1950). \$1.50. L.E.M.

Joshua, by John Calvin.

Calvin's commentary on the book of Joshua is considered by many prominent students to be the last literary effort of this venerable author. It can well take its place on the same level which characterizes all of the other commentaries prepared by this distinguished student. The work is remarkably up to date and well fitted to the spiritual needs of the twentieth century. The clear interpretations and simple applications will delight and encourage every student of the Word.

335 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$3.00. L.E.M.

Calvin's Sermons, by John Calvin.

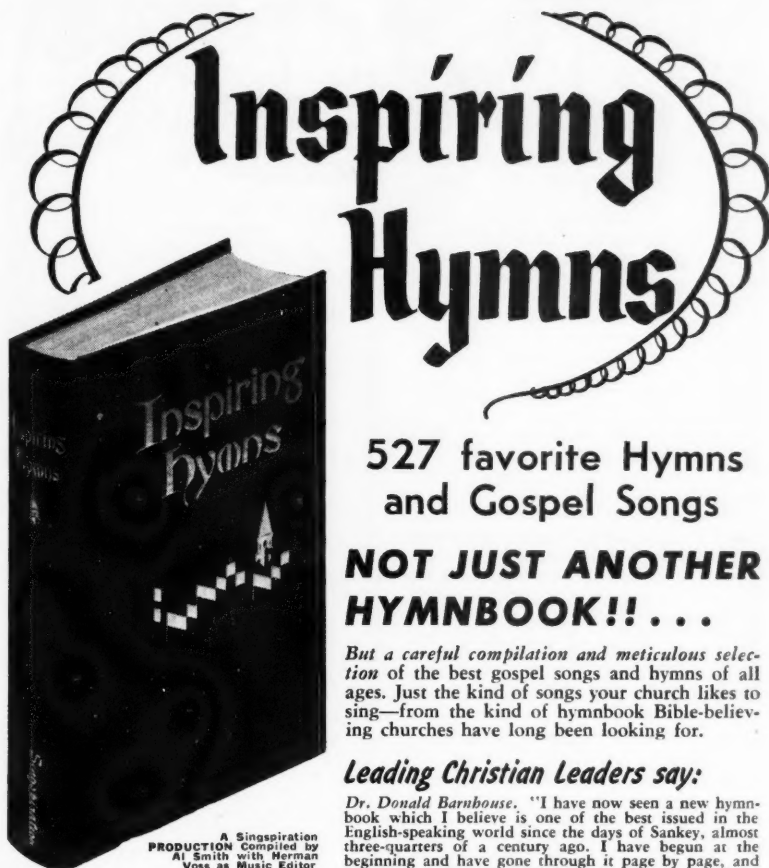
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302 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$3.50. H.D.L.

The Case for Creation 4004 B.C., by Dudley Joseph Whitney.

It is the author's position that the present condition of the earth was caused by the Deluge. Its various strata are not the result of "geologic ages" or evolutionary processes. While not contending for 4004 B.C. as the exact date of the creation, it may be accepted within a few hundred years as the approximate date. The author presents a clear and interesting case for his position and challenges geologists particularly to refute it.

28 pages (paper). Christian Evidence League, Malverne, N.Y. (1950). 40c. N.J.S.



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The Book of Isaiah, Volume II, by Julius A. Bewer.

This is the fourth issue in Harper's Annotated Bible Series. The version used is the King James, with introduction and critical notes, many of them interesting and useful. It will be sufficient to state that the author regards chapters 40-55 as "the second Isaiah" and chapters 56-66 as "the third Isaiah." Chapter 53, which can be truly interpreted only as referring to the Messiah, our Lord Jesus Christ, is interpreted or rather misinterpreted by the author in common with Jewish writers as referring to the nation Israel.

74 pages (paper). Harper and Bros., New York (1950). 75c. N.J.S.

The Nature of Man, edited by the Church Peace Union.

This volume is a symposium of contributions by leaders in various walks of life, on the general theme of what man is with reference to his nature, his potentialities and his destiny. Actuated by the common purpose to promote world peace through a better understanding of man and more effective ways of directing human energies and resources into constructive channels, the writers of these essays have for the most part little comprehension or acceptance of a scriptural anthropology. According to them, man has it within himself to avert the impending disaster to civilization, if he will but make intelligent use of the potentialities within himself. With the exception of the paper by Dr. Bonnell, pastor of the Fifth Avenue Presbyterian Church of New York, religion and the need of an experiential knowledge of God seems hardly to come within the horizon of the thinking of the contributors to this symposium on the nature of man. Therein lies a crippling, not to say fatal, defect in this co-operative search for a key to world peace.

110 pages. Church Peace Union, New York, (1950). \$1.00. C.N.B.

On the Roof of the World (Sam Pollard of China). A. G. Castleton.

Friendly Foreign Devil (David Hill of China). Pat Yates.

Wings Over China (The Chiang Kai-sheks). Basil Mathews.

Doctor Apricot (Duncan Main of China). P. J. Doherty.

Rough, Tough and Far Away (James Edgar of Tibet). A. G. Castleton.

Tom Tiddler's Ground (William Bompas of the Arctic). M. Entwistle.

Six brief biographies of missionaries in booklets of uniform size called the "Eagle Books." This series was originally published in England and is now presented in an American edition. The books are interestingly written and deserve a wide circulation. Some of the missionaries, like Pollard and Edgar, were outstanding pioneers in their fields, yet little or nothing has been published about their work on this side of the Atlantic. Their lives contain much inspiration for Christian young people everywhere. The price of the books makes it possible to use them as gifts for Sunday school classes and other such groups.

24 pages each (paper). Friendship Press, New York (1948). 15c each. H.R.C.

Book Briefs

Sing Men! No. 2, compiled by Alfred B. Smith. Among the sixty-five numbers for male voices, there are six first-published compositions, but the chief attractiveness of this collection is in the artistic arrangement of pieces that were originally written for mixed voices. 64 pages. Singspiration, Wheaton (1950). 75c.

New Songs Number 2, compiled by Alfred B. Smith. Gospel soloists should offer new songs now and then; this book which contains thirty-two new numbers is well worthy of utilization. 32 pages. Singspiration, Wheaton (1950). 50c.

Beginners Sing. A useful collection of ninety-five short and simple songs or choruses suitable for children, age four and five years. 64 pages. Scripture Press, Chicago (1950). 60c.

Primaries Sing. Seventy-eight pieces for children from six to eight years of age,

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carefully chosen from composers who know how to write for youngsters. 64 pages. Scripture Press, Chicago (1950). 60c.

Radio Requests No. 2, compiled by Percy B. Crawford. On the basis of unusual and singable compositions, this is doubtless one of the best of all the Crawford collections; especially gratifying are a number of new songs by C. Harold Lowden and John W. Peterson. 64 pages. Van Kampen Press, Wheaton (1950). 40c.

A Wedding Prayer, by Roger C. Wilson. Another attempt at the writing of a religious song for wedding occasions, by a well-qualified musician and composer. Lorenz Publishing Co., Dayton (1950). 35c.

Old Time Revival Songs, by Alfred B. Smith. This book conforms strictly to its title and contains no new songs, but rather the well-beloved immortal songs of the Church which have come to us as a treasured legacy. 150 pages. Singspiration, Wheaton (1950). 40c.

New Songs, by Alfred B. Smith. A unique solo-duet-trio songbook of new 1949-50 selections of real merit. 32 pages. Singspiration, Wheaton (1950). 50c.

Fanny Crosby, Singing I Go, by Basil Miller. This stirring biography pictures in a heart-warming way the life of the consecrated blind poetess, who contributed more lyrics to the hymnology of the Church than any other woman and most men. 119 pages. Zondervan Publishing Co., Grand Rapids (1950). \$1.50.

A Dictionary of Church Music, by G. W. Stubbings. A concise, accurate and interesting dictionary of the technical terms relating to church music of the past twelve or thirteen centuries. 128 pages. Philosophical Library, New York (1950). \$3.75.

The Doctrine of the Universal Priesthood and Its Influence Upon the Liturgies and Music of the Lutheran Church, by Walter E. Buszin. Of interest not only to Lutherans, but to every lover of freedom in worship and freedom in singing. The fundamental difference between Catholicism and Lutheranism, brought about by the great reformer, has made possible the congregational singing we enjoy in all our evangelical churches. 32 pages (paper). Concordia Publishing House, St. Louis (1950). 25c.

Francis Asbury's Silver Trumpet, by Harlan L. Feeman. A biography of Nicholas Sneath, whom Francis Asbury called his "silver trumpet." Excerpts from many of the writings of this nineteenth century leader in the Methodist Church are also presented. 155 pages. Parthenon Press, Nashville (1950). \$2.00.

Is There Healing for All? by Herbert Locker. The author has taken up the matter with considerable thoroughness and presents his conclusions based on the Word of God. He insists on the power of God to heal, but insists equally upon the sovereignty of His will. 74 pages. The Western Network Radio Church of the Air, Oklahoma City (1950). \$1.00.

Junior Housekeepers, by P. Catherine Coles. An interesting and wholesome story of what we would call "Junior Hi" young people, presenting the spiritual emphasis in a very natural way. 124 pages. Victory Press, London (1950).

Treasurers of the Snow, by P. M. St. John. In this story the author presents naturally and clearly both the way of salvation and the necessity of Christians recognizing that in Christ they are truly new creatures who can live a life of victory. In addition to the spiritual values, life in the mountains is graphically portrayed. 222 pages. C.S.S.M., London (1950). (Also obtainable from C.S.S.M., Toronto.)

The Lifetime of a Jew, by Hayyim Schauss. A companion volume to the author's excellent work *The Jewish Festivals*. This is devoted to a discussion of "the significant aspects in the life of the individual Jew from birth to death." One may well be surprised at the large part superstition has played throughout the ages of Jewish history to modern times. 332 pages. Union of American Hebrew Congregations, Cincinnati (1950).

Christ, Christianity and Communism, by Morris M. Blair. Very illuminating as a review of Communism, but vague when it comes to Christianity and Christ. 139 pages. The Standard Publishing Co., Cincinnati (1950). \$2.00.



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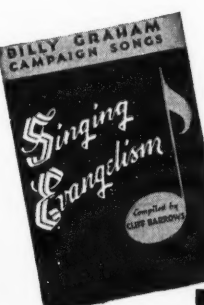
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The center is housed in a lovely brick building at 232 Washington Avenue overlooking Puget Sound. There is a lounge with pianos to gather around for a time of singing, various games, and in the basement a recreation room and chapel where services are held throughout the week and on Sunday afternoons. The boys are also encouraged to attend services in their own churches. Upstairs are sleeping quarters available to servicemen at a very nominal rate.

One boy heard about the center while still in Alaska, and word of it has spread as far away as Korea. Boys that found Christ as Saviour at the center are really doing a missionary work. Many of them have started Bible classes on board ship, and the Lord is blessing.

We would like the Christian people throughout the country to know of this place so they can tell any serviceman coming to Bremerton about it.—Leeds Greene, Bremerton, Wash.

Would other Christian service centers like to make themselves known to men in uniform? As a service to men in our armed forces and to Christian centers, MOODY MONTHLY for a limited time will publish names, addresses, brief facts and suitable photographs of centers whose facilities are available to servicemen without charge. Material should be sent immediately to MOODY MONTHLY, 320 N. LaSalle St., Chicago 10, Ill.

Messages of Christian Brotherhood, by W. Dale Oldham. Christ is clearly presented as the only cure for the ills of this sin-sick world in these nineteen sermons, originally presented on the nation-wide "Christian Brotherhood Hour," 128 pages. Warner Press, Anderson, Ind. (1950). \$1.75.

That Ye May Believe, by Peter H. Eldersveld. These eighteen messages, broadcast during 1950 by the official radio minister of the Christian Reformed Church, center around the truths in the apostolic creed. 172 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$2.50.

Clouds and Rainbows, by Russell V. DeLong. These twenty-three brief messages were chosen from a series of sermons broadcast under the title "Showers of Blessing." While the reader may not see eye-to-eye with every point of doctrine, the sermons are on the whole scriptural, dynamic and challenging. 112 pages. Warner Press, Anderson, Ind. (1950). \$1.25.

Moses and Other Biblical Poems, by Leon R. Meadows. This excellent poetry, by a former president of East Carolina Teachers College, Greenville, N.C., reveals a pro-

found acquaintance with the Scriptures and with the innermost feelings of the characters portrayed. 63 pages. Exposition Press, New York (1950). \$2.00.

The Master, Reflections on the Glories of Christ, by Frederick W. Tatford. Sixteen deep and thought-provoking reflections on Christ as the Branch, Saviour, Teacher, Sacrifice, etc. Highly recommended. 124 pages. Loizeaux Brothers, New York (1950). \$1.50.

Lingering at Calvary, by S. Franklin Logsdon. Considering the great mysteries of God's love and grace, as you "linger at Calvary" with the author, will refresh your soul, renew your spirit, and lift up your heart in new appreciation of the atonement. 157 pages. Evangelical Publishers, Toronto (1950). \$1.75.

The Face of Our Lord, by Paul S. Rees. The face of our Lord is depicted as dreadful, dauntless, dazzling, dutiful, despised, and divine. Each theme is unfolded simply with effective illustrations. 119 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$1.50.

[Continued on page 134]



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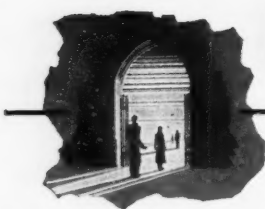
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INSTITUTE and ALUMNI

Plan Dedication of Houghton Hall

Plans are under way for colorful dedication ceremonies of Houghton Hall, newly constructed women's dormitory, for October 30. The dedicatory address will be given by Dr. Robert G. Lee, former president of the Southern Baptist Convention.

Other highlights of the day's activities include open house and an alumni banquet. The banquet, in charge of the Chicago Alumni chapter of which Robert Murfin is president, will be held in Moody Memorial Church.

The new memorial building, named in honor of the late president of Moody Bible Institute, Will H. Houghton, contains 205 double and 40 single rooms. Hollywood beds, double dressers, and double desks are in the dormitory rooms, with plenty of book shelves on the wall.

The entire building, including the bookstore and 400-seat radio studio, is finished in modern design.

Joins Institute Faculty

Dr. J. C. Macaulay, pastor of Wheaton Bible Church, Wheaton, Ill., for the past twelve years, has been named to the teaching staff of Moody Bible Institute. He will begin his new duties in the Institute at the beginning of the second semester, teaching a number of Bible subjects.



Macaulay

Born in Belfast, Ireland, Dr. Macaulay was brought up in Scotland, and received his education in Glasgow University, continuing at Wheaton College. In January, 1949, Wheaton College conferred on him the honorary doctor of divinity degree.

Dr. Macaulay is the author of a number of books, among which are devotional commentaries on the Gospel of John, Acts of the Apostles and Epistle to the Hebrews.

Enlarge Music Staff

The Institute's Music Department is growing steadily and surely. Three new teachers were added to the music staff with the beginning of this semester. They



Herbert Lockyer, Jr., presents certificate to Gloria Meyer, 10,000th Institute graduate. —MBI Photo



Left, these young people, all of Calvary Baptist Church, Bluefield, W. Va., have attended or are attending Moody Bible Institute. The pastor, Herman H. Mauch, second row right, is also a graduate of the Institute. During the seven years he has been pastor, God has led fifteen of the church's young people to MBI. While Mr. Mauch offered counsel, the decision concerning choice of school was left with the individual.

10,000th Graduate

Students, parents and other friends of Moody Bible Institute who attended commencement exercises in August unexpectedly found themselves sharing in a historic moment as a diploma was presented to the school's 10,000th graduate.

As Gloria Meyer stepped forward to receive her diploma, she was asked to wait a moment. Then much to her surprise she found herself the center of a little ceremony as Herbert Lockyer, Jr., executive secretary of the Alumni Association, handed her a certificate explaining that she was the 10,000th graduate.

Gloria's father, who is pastor of the Addison Heights Bible Church, Chicago, is an Institute graduate also, as are her mother, sister and brother-in-law.

A group of North Korean prisoners of war who enjoy gospel literature made possible through Colportage Department. Chaplain Harold Voelkel, an Institute graduate, has two men in front of the crowd reciting Scripture verses he taught them.—U.S. Army Photo



are Earle Hulin, who joins the faculty to teach private piano, music appreciation, and direct a women's glee club and other vocal ensembles; Thomas Woodall, who will teach private voice and piano; and Mrs. Paul F. Robinson, who will do a limited amount of private teaching in organ.

For twelve years head of the piano department at Providence Bible Institute, Providence, R.I., Mr. Hulin was a student in piano of Sir Granville Bantok, of Trinity College, London, England. He holds the associate and licentiate diplomas from that institution.

A special instructor teaching part-time at the Institute, Mr. Woodall holds the master of music degree from the American Conservatory in Chicago. He has maintained a private studio in Chicago for the past twenty-one years. Mr. Woodall graduated from the Institute in 1928.

Mrs. Robinson, the wife of the co-ordinator of the Institute's Missionary Technical Course, will also serve as special instructor. During her student days at the Institute, Mrs. Robinson served as organist for WMBI. She had previously received the bachelor of music degree from Oberlin College and the F. A. G. O. degree of the American Guild of Organists. Following her study at the Institute, Mrs. Robinson served for some time as assistant to the head of the organ department at Vassar College.

Chorus Sings Elijah

Though the night was hot, the audience listened attentively as soloists and a mass chorus of 125 sang Mendelssohn's "Elijah" in Torrey-Gray Auditorium shortly before the close of the summer term. Chorus, soloists and accompanists entered wholeheartedly into this musical interpretation of the life of the prophet, reaching a grand climax as they portrayed Elijah's contest with the prophets of Baal. Don Hustad, head of the Music Department, directed.

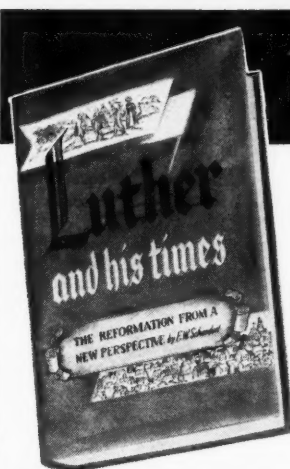
Soloists were Clayton Halvorsen, baritone, Institute faculty member and soloist at the First Presbyterian Church, Oak Park, Ill.; Ralph Nielsen, tenor, known for his solo work in the Midwest with symphony orchestras and on radio; Ruth Kristof, contralto, student at the Institute and featured soloist on the Institute's radio stations WMBI and WMBI-FM; and Betty White Gilchrist, soprano, former soloist with the Wheaton College Chapel Choir and at present with the ABC radio network program "Club Time."

Accompanists for the performance were Preston Rockholt, organist, and Francis E. Barnard, pianist, both special instructors at the Institute.

Plan Conferences in Northwest

"Practical Talks for Men" will be among the unusual features highlighting the Institute Bible conference in Tacoma, one of five conferences to be held in Washington, Oregon and British Columbia in November.

The speakers' roster for the gatherings include Dr. William Culbertson, Institute president; Dr. Wilbur M. Smith, professor at Fuller Theological Seminary; A. H. Stewart, Extension evangelist for MBI;



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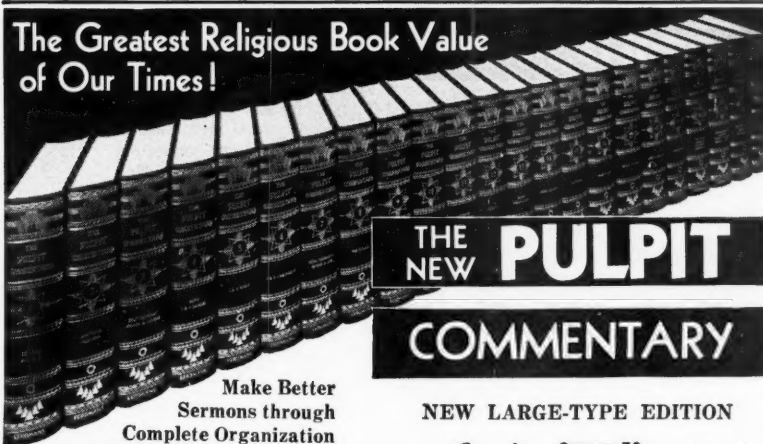
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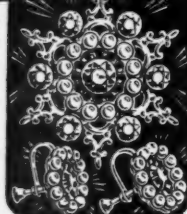
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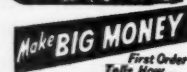


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Sessions will be held November 4-11 in the First Presbyterian Church of Tacoma, the First United Presbyterian Church of Seattle and the Mount Pleasant Baptist Church of Vancouver; November 11-14 in the Hinson Memorial Baptist Church of Portland; and November 11-18 in the Knox Presbyterian Church of Spokane.

As reported last month, conferences will be held in the East October 21-28 at Calvary Baptist Church in New York, N.Y., the First Presbyterian Church of Flushing, L.I., and the Chelsea Baptist Church of Atlantic City, N.J. Sessions are also planned for October 26-28 at the Star of Hope Mission in Paterson, N.J.

Colportage Reports

Persons in fifty-nine countries were reached through Colportage literature during the first half of 1951, according to a recent report of the Colportage Department.

A total of six and a half million Scripture portions, books, booklets and tracts in twenty-five languages and dialects were distributed in this country and abroad.

In this country alone, about two million pieces of literature were given to pupils in rural schools, men in the armed services and to persons in jails and hospitals.

Of the four and a half million pieces of literature distributed in foreign countries, 282,033 pieces were sent out directly from this country; the rest were printed abroad. Missionaries say that their greatest need is for gospel literature.

Busy Vacation for Students

August was a busy month for most Day School students—even though officially it was vacation. With classes and assignments suspended and freedom to relax or visit with their families, many students took off to various sections of the country to serve as camp nurses, evangelistic singers, counselors, sports directors and workers in DVBS and children meetings. They were also engaged in chalk illustration and gospel sign painting, Japanese work, evangelistic meetings, supplying pulpits, and doing visitation.

Writes Tract on Church

Dr. William Culbertson, president of MBI, has written a short leaflet, "The Church of the Living God," concerning the foundation, mission and future of the Church. This tract was released in July by the American Tract Society.

Tops in Grades

Six Institute women achieved perfect averages with a 3.00 grade point for the term ending in April. This means that they made all "A's" for the term. These industrious students were Barbara E. Bower, Carol Hedahl, Avis Kint, Mary J. Manning, Jean Nagel, and Elfrieda Pruitt.

In addition, nineteen women and six men scored above 2.80.

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The following week the former Moody student and her husband ran across this man again. He yelled, "Hello, preacher, are you still worrying about me? You ain't welcome, so stay out!"

They continued calling on this man. One day he said, "I'm a great sinner, a great sinner." They told him, "You have a great Saviour, a great Saviour." He said he wanted God, but beer was too much for him. The door had opened. They told him of the love of Jesus. For ten minutes he listened and spoke not a word. They continued talking to him about Jesus; a lump rose in his throat, and he began to cry. "Why do you care for me?" "Because Jesus loves you." "Loves me? You got the wrong man. He could never love me." Again they told him the story of the old rugged Cross. He lifted up his head and dropped to his knees and said, "I'll take Jesus."—*Student News.*

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[Continued from page 128]

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The Lord of Glory, by Benjamin B. Warfield. "A Study of the Designations of Our Lord in the New Testament with Especial Reference to His Deity." 329 pages. Zondervan Publishing House, Grand Rapids. \$3.50.

Knowing the Scriptures, Rules and Methods of Bible Study, by A. T. Pierson. 317 pages. Zondervan Publishing House, Grand Rapids. \$3.95.

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Table-Talk, by Martin Luther, arranged and edited by William R. Cannon. 40 pages (paper). The Upper Room, Nashville (1950). 10c.

Selections from Augustine, arranged and edited by William R. Cannon. 40 pages (paper). The Upper Room, Nashville (1950). 10c.

Praying Hyde, by Francis A. McGaw.

The author, for years a friend of the Hyde family, gives a moving account of John Hyde's life of prayer and its far-reaching results.

64 pages (paper). Moody Press, Chicago (1950). 10c each; \$9.00 for 100. E.E.F.

Commentary on the Holy Scriptures, Joshua-Ruth, by John Peter Lange.

502 pages. Zondervan Publishing House, Grand Rapids. \$3.95.

Commentary on the Holy Scriptures, Samuel, by John Peter Lange.

616 pages. Zondervan Publishing House, Grand Rapids. \$3.95.

CHRISTIAN FICTION

The Light in My Window, by Francena H. Arnold.

Another of Mrs. Arnold's fine books of Christian fiction, this being the prize winner in Zondervan's International Christian Fiction Contest. The author gives a dramatic, tenderly appealing account of how a disheartened, embittered, disappointed young woman finds renewed faith, love, and happiness. The interwoven message of joyous, victorious Christian living should be of real help to young people.

231 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.50. J.M.

Monk in Armor, by Gladys H. Barr.

The value of this novel based on the life of Martin Luther is found in the fact that it portrays briefly but vividly the heroic, fearless man of indomitable will, for readers who do not have the time or desire to read a lengthy biography. The armor, the author shows, is the Word of God. Warmly recommended for the purpose for which it was written.

256 pages. Abingdon-Cokesbury Press, Nashville (1950). \$3.00. K.S.W.

The Bells Are Ringing, by Albert C. Wyckoff.

An interesting, wholesome narrative emphasizing the worthwhileness and blessedness of the Christ-centered life. 135 pages. Zondervan Publishing House, Grand Rapids (1950). \$1.50. J.M.

The Craftsman, by Beth Coombe Harris.

A sweet story with a good Christian emphasis. Written especially for girls of middle adolescent age.

107 pages. Victory Press, London (1950). \$1.00. J.M.

Moody Monthly

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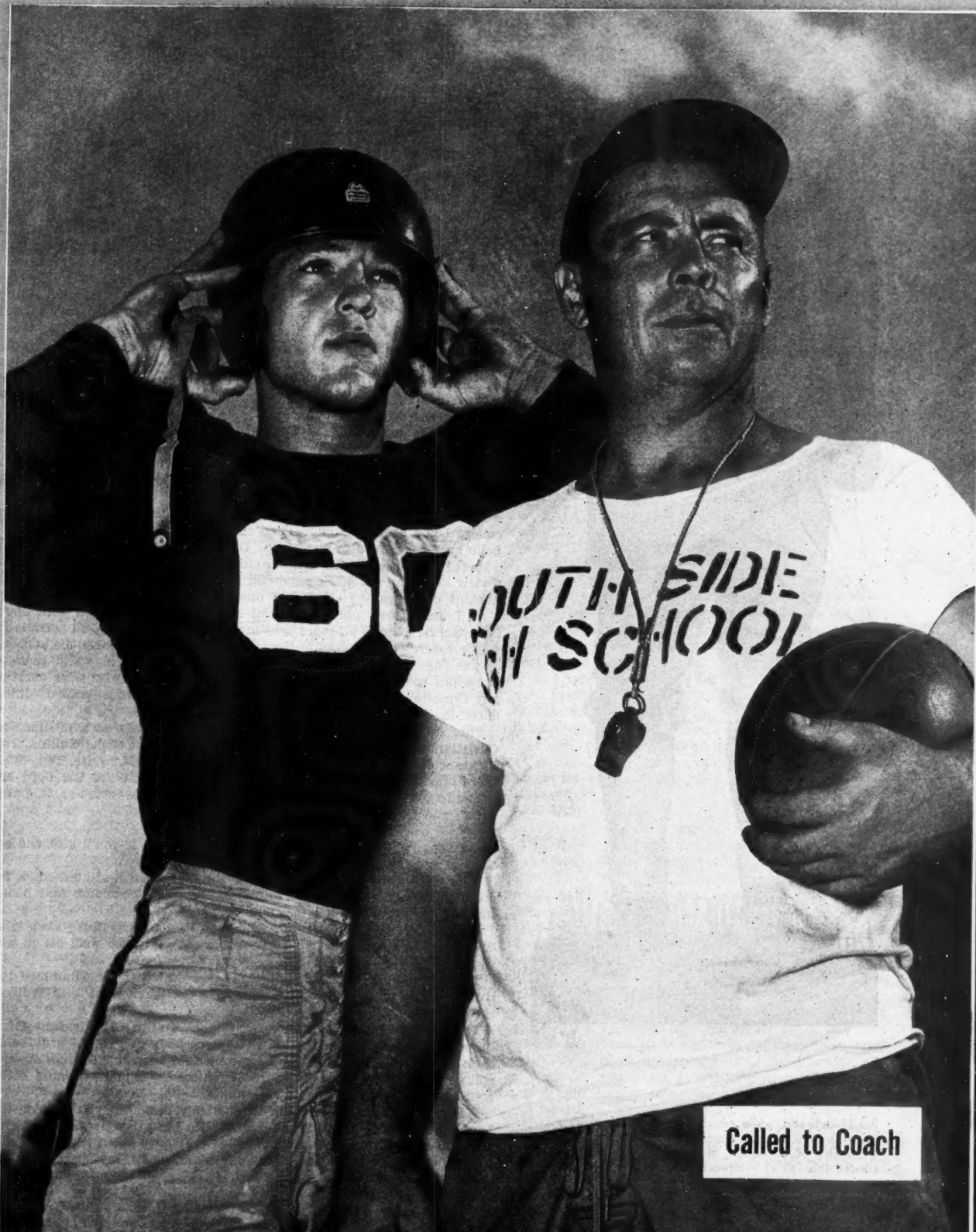
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Youth SUPPLEMENT

Hazel Goddard, Editor



Called to Coach



Bill Hildebrand, while coaching at Mississippi State in 1945. He also coached at Purdue and University of Tennessee, his alma mater. He started this fall at Whitworth College.

Called to Coach

By BILL HILDEBRAND

Ever thought of coaching as a medium for Christian service? Bill hadn't either until his eyes were opened to the amazing influence a coach has on the campus.

THIS is the month the high school and college crowd has been waiting for. During October thousands of football fans, young and old, will forget studies, business and even the atom bomb as they enthusiastically cheer their teams toward victory. There will be predictions . . . speculations . . . upsets as every one from sports announcer to high school freshman joins in the thrill of the sport. But the one personality who controls the results behind the scenes is the coach.

Coach is behind scenes with his work and training only. He is definitely a "character" on the bench. Whether he's the solid type who just sits, hunched over, hat pulled down, closely watching each play, or the keyed-up individual who paces, yells and sits on his hat, he's a central figure in the eyes of the fans.

But to the team and the students, he's more than that. He's their pattern—their ideal. Nothing "chicken" about Coach! They pick up his mannerisms, his speech, his attitudes and even his gait. It was after making this startling discovery that I decided God could use me coaching.

♦ **FUNNY** thing how I got wise to the situation. Ever since I had finished college I had been coaching. Then one day I was suddenly stricken with polio and was forced to give it up. During this time, I was employed by a sporting goods company to make contacts with high school coaches with a view to selling athletic equipment. That was an eye-opener to the important influence the coach has among the students.

As I went from school to school and became acquainted with about 200 coaches, I found all types, and invariably the attitude and personality of the coach was reflected in the student body—particularly the athletes. It was then I realized what a terrific opportunity there would be for a Christian coach. I found only a few among the 200 who were exerting any Christian influence; but where they were, I found a decided "difference" in the student body.

This started me thinking seriously about coaching as a medium for Christian service. I remembered the story about Coach Mullins from Pleasant Grove, Tex. He had previously coached at Mesquite, Tex. While there one of his players, Wally Walliser, was on fire for the Lord and trying to get the team out to the Young Life Club. He wasn't getting anywhere and Coach Mullins wanted to help.

♦ **ONE** day, while working out Coach said, "Wally, if you'll kick the ball clear across the goal line, I'll go to that meeting myself."

Wally looked at Coach, got hold of the ball, then hesitated for a few minutes (Coach said he was praying). Then, he cut loose and booted the ball the sixty yards into the end zone.

One of the boys who thought the kick was a lucky fluke said, "Say, Wally, if you'll kick the ball clear across the end zone we'll all go with you!"

This time Wally hesitated a little longer and then he whammed into it for seventy yards. The whole team and the coach went with Wally to the meeting.

That was just the beginning for Coach Mullins. At Pleasant Grove his influence was felt in the entire student body . . . they'd pray before each game. Later, many of the boys went into the armed forces or on to college, where they lived live-wire Christian testimonies because of the contact and influence of Coach Mullins.

With those thoughts running through my mind, do you wonder that I am starting this fall to coach again? The Lord has given me back the physical strength needed, and I'm keyed up plenty about the opportunity to pass on to the students . . . not my mannerisms, my speech, my gait . . . but the person of the Lord Jesus.



Concerned about your
programs? Here are
practical points for
pepping up discussions.

Does Your Group Droop?

By FAITH COXE BAILEY

BOB Moreland left the youth fellowship room smiling, last Sunday. "That round table discussion was all right," he told his buddy. "We sure tossed the subject around. Almost as much fun as a football game."

As much fun as a football game? It isn't as far-fetched as it sounds, because a discussion group is a lot like a football team. Everybody on the team has to work; nobody can sit back and be carried along. And so it is with that popular, out-in-public version of a gab-fest—the youth fellowship discussion group.

Ever stop to think of this? The recipe for a group discussion calls for just one part leader, one part subject and about twenty-five parts average member—like me or you.

So whether you're round tabling the prophecies of Isaiah or this fall's choice of lesson helps, you can only blame yourself if the meeting falls flat on its face. But if you, and every other member of the group, approach the discussion with the right mental attitudes, it can't help but go over the top.

♦ **FIRST** of all, you have to accept *responsibility*. Like the fellows on the football team, you can't sit back for the free ride.

When the next discussion is scheduled, check the topic coming up for debate. Then it's your responsibility to do some thinking. And some reading. Do a little research at the library or borrow somebody's magazine article. When you've

finished your reading and your thinking, pray, both for the success of the group and for what you want to gain from it.

But what good is preparation if you keep it all to yourself? Your responsibility, from the leader's opening remarks to the closing prayer, is to speak up. Say what you're thinking. What if your ideas are only half-jelled? They're probably as good as Joe's and the crowd will help you both along.

Mary Jane is an all-A student in high school. Naturally, the gang at youth fellowship expects her to say something smart in a discussion group. And Mary Jane doesn't disappoint them. It's her policy to sit back and listen to the first half hour of talk, weighing what everybody else says, formulating her own opinions. Then she jumps in for the last half hour of the discussion with plenty of to-the-point remarks. Sure, she adds a lot to the summing up, but picture what would happen if everybody was a Mary Jane. Remember it's your responsibility to see that the first half hour of the discussion isn't a complete silence.

♦ **BACK** of responsibility lies *motivation*. Unless you approach the evening's discussion with one basic motive, that of a sincere Christian desire to search out the truth, then your contribution to the group will surely be slight.

There are too many teen-age brains at the First Church. Unfortunately, they all think of a group discussion as a platform

to show off their superior knowledge. At the Gospel Tabernacle down the street, the young people mean well, but they seize upon discussion groups as their chance to argue visitors into conversion. It's no wonder that discussions at both churches are flops; nothing but clinics in personality conflicts or grand sessions of mental bullying.

Whether you're discussing new chairs for the recreation room or the book of Revelation, you must be motivated simply and purely by a desire for sound conclusions.

♦ **GIVEN** correct motivation, *honesty* with yourselves and with others will come easy.

Say exactly what you're thinking. But watch out for inexactness in the way you say it—weasel words, vagueness, ambiguity, exaggeration, omission of certain facts to prove your point. It's easy to warp and misquote Scripture, too, making it fit neatly with your own ideas.

Personal identification with your ideas is an honesty-stealer. Once your thoughts are stated, it comes natural to feel you must defend them staunchly or lose face. Next time, try treating your brain-child as it lies on the table for dissection as coolly as if it belonged to the person across from you.

If you're honest, you won't be influenced by whether your views receive a ready acceptance or not, but by whether they are well founded on Scripture and

[Continued on page 140]

YOUTH

around the world

By JACK WYRTZEN

FRIENDS, Gil and I have received a terrific impression in Japan and we want to pass it on to you.

We looked over Hiroshima, the city of death, and we heard from those who know what happened on that fatal day. They told us how a lone B29 flew over the city. People scrambled for air raid shelters. When nothing happened, they came out and searched the sky. All they saw was one small parachute floating slowly toward the earth.

Suddenly, an explosion rocked the city from one end to the other as though the universe had collapsed. With a titanic roar, the explosive of the atom bomb burst upon the city. The eyes of those who were looking toward the blast melted in their very sockets and ran down their faces. Thousands limped screaming in agony to the seven rivers that run through this city, the flesh falling from their bones as they threw themselves in the muddy waters and committed suicide to avoid the awful agony of the burns from the atomic blast.

Death hung like a pall over this city of devastation. It was reported that 100,000 people were killed in a split second, and an estimated total of 300,000 died as a result of this one atom bomb.

Gil and I shuddered at these reports, and wondered if it would ever happen to New York, Washington, Philadelphia, Boston, Chicago, San Francisco, or any other great American city. What an inferno it must have been—a literal hell on earth. Think of it, this city, the sixth largest city of Japan, was reduced to a barren desert by one atom bomb.

Since that day, the doors of Japan have been opened widely and the gospel is being proclaimed from one end to the other. In one week alone we saw some 3,000 profess to give their hearts to Christ. Now, many of the survivors of the atomic blast are hearing of the Lord Jesus Christ, the Giver of life, from the missionaries who have gone forth solely for the purpose of giving Japan God's Word.

Akira Haruchi, an 18-year-old Japanese college student, testified on the Word of Life program which was broadcast from Kochi, Japan. He said, "I thank God this day that I have Saviour in my heart, and am going to heaven in my future. I've heard of Christ very often, but I could not believe. Why? Because I did not realize I am sinner. But I was saved a year ago when I was in college having trouble in my heart. I know Japanese students need Saviour, Jesus Christ, and want to use my life to reach them for Him."

More from Japan next month.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

It Happened Like this . . .

My Greatest Thrill

If anyone had told me a year ago or even six months ago that I would have labeled the following experience "My Greatest Thrill," I'd probably have said he was "sick in the head" or some such slang expression.

Not that I wasn't a Christian then; I was, and living a life that I thought was close to the Lord, but I simply was not sold on doing personal work. That is, the kind associated with public meetings. I believed if opportunity were opened to witness to a friend or a properly contacted individual, well and good—though I had witnessed that way and had never won a soul to the Lord.

Then the Billy Graham campaign came along. I was as thrilled as anyone, yet I was scared—scared of personal work. I was a Bible institute student and had taken the pre-campaign personal workers' course. I took it because the other students did and I figured the knowledge wouldn't hurt me.

As the opening meeting came closer I felt uneasy. Something inside told me I should go ahead and do it. Yet, I'd argue, I don't believe in that method.

The day the meetings started, when personal workers were to gather for buttons and instructions, I had decided I wouldn't go and I was miserable. Then a friend phoned. She didn't say much, but such things as "In your heart you know you should," and "You'll never find an easier time to start" and "You don't know what joy is until you've led a soul to the Lord." Her remarks hit home, and I went to the meeting.

I was scared . . . actually trembling, but I saw other young friends there who had never done that kind of work before, so that helped. We were told that it would be better for young people to deal with other young people rather than with adults. The first several meetings there were no young people around me who expressed desire for prayer. I was relieved. Then, as I watched from the doorway what took place in the inquiry room each night, I found myself with a genuine desire to be used. But each night someone else would contact the young people first and I'd end up in the doorway.

The desire to be used became so great that I prayed for the Lord to lead me to someone. That night I helped a teen-ager find the Lord. I'll never forget the thrill of seeing the change of expression on that girl's face as she was saved.

The next day I went to the open-air meeting at noon and the Lord led me to a woman. From then on almost every night I had an unsaved young person to talk to.

For those of you who have never done it, there's nothing like it—being used of God to win a soul to Himself. You may not have the opportunity to work in a Billy Graham campaign, but there are young people in hospitals, jails . . . your own church and even in your own block who need your Saviour. Don't let false pride, misinformation or fear stunt your spiritual growth. Win that first one; then you'll never stop!—M.S.

Retort

views from you

What One Girl Wants

Here's the list we promised you last month, fellows . . . what *one* girl wants in a fellow.

1. I want a fellow to have ambition. I do not mean a self-seeking attitude, but a willingness to work and do more than is expected of him. If he is working his way through school, he appeals to me far more than if he is receiving checks from his dad.

2. I want him to be generous. It's nice to go walking, and I don't expect to date a gold mine. But if he thinks any thing of me, he will ask me out to dinner or a concert or in some way show that he can think of something to do even if it does cost something.

3. I want him to be neat. If he expects me to be will groomed and clean, he must be too.

4. I want him to have knowledge—to be able to carry on an intelligent conversation. He doesn't necessarily need to be an authority on subjects, but at least he should be able to discuss them.

5. I want him to be well mannered. Do you know that Christian fellows are known for their lack of manners? That the average man of the world has it all over Christian boys on that score?

6. I want him to be determined. A girl always likes this quality, because it makes her feel that in the future her man will know what he is doing and do it with courage and determination.

7. I want a fellow who is kind—one children like. I am sure if I were ever interested in a fellow seriously, I would take him around children and see how they react.

Those are only a few "musts" and they are definitely practical. I grant you, there are characteristics perhaps much more important for a Christian, but many of you fellows have those important things, yet you lack in the above!

(Name Withheld)

Moody Montly

YOU and Your Young People

By WALLY and ESTHER HOWARD

HELLO, again. How would you like to spend the next two months in your Sunday evening young people's meetings studying the subject that interests young people more than any other?

It's this great big subject of *success*. Teen-agers need a lot of guidance if they're to be successful in life. Before they're twenty-one most of them will have made the three greatest decisions of their lives: the choice of a life partner, the choice of a career, and the choice of a philosophy of life. They need your help, and you're in an ideal position to give it.

Experts tell us that many lives are unsuccessful because of wrong concepts of what success is, to begin with. That's not surprising when you stop to think that most folks do not even consider God. Christians should be the most successful people of all. They have the greatest guidebook to success, as well as unlimited power and help at their command.

Having said that, two questions are going immediately to arise. Why, then, are there Christians who are not successful—either in their Christian lives or in their business and social relationships? And why are there non-Christians who seem to be perfectly successful, happy, contented, and congenial? These are problems that ought to be dealt with candidly, openly, and thoroughly in your meetings.

Let's divide this subject three ways this month: What is Success? Why Unsuccessful Christians? and What About Successful Non-Christians? Then next month we'll take four Sundays to discuss success in the Christian life, in social life, in school life, and in family life.

What Is Success?

To begin this discussion, you might

Success Which Backfired

Ten of the world's most successful financiers met at Chicago's Edgewater Beach Hotel in 1923. Such a concentration of wealth and success was so unusual and the subsequent history of these men so tragically alike that the Detroit Chamber of Commerce, twenty-five years later, published an article telling what happened to them.

Charles Schwab, president of the largest independent steel company, died bankrupt. Samuel Insull, president of the greatest utility company, died penniless and a fugitive from justice. Howard Hopson, president of the largest gas company, is now insane. Arthur Cutton, the greatest wheat speculator, died abroad insolvent. Richard Whitney, president of the New York Stock Exchange, spent a term in Sing Sing. Albert Fall, member of the cabinet, was pardoned from prison so that he could die at home. Jesse Livermore, greatest "bear" on Wall Street, died a suicide. Ivor Krueger, head of the world's largest monopoly, died a suicide. Leon Fraser, president of the Bank of International Settlements, died a suicide.—Adapted

clear the ground by disposing of the world's false ideas of success. For example, an article appeared in a magazine recently describing the amazing "success" of Dizzy Dean, the baseball player and TV announcer. The criterion of his success? He makes close to \$100,000 a year and is riding a wave of popularity. But is that really success? You can multiply this example by the hundreds. The world counts a man successful if he makes good money, or enjoys an influential position, or marries well.

To bring it closer home, the high school and college crowd usually think of success as being synonymous with popularity or athletic prowess. Get your crowd talking along these lines. It may wake them up to the shallowness of such thinking. Is it a sign of success merely to make money? The richest girl in the world is one of the unhappiest. One of the all-time greats in football now is a page boy in his state legislature, a job usually held by sixteen-year-olds, but proffered him out of pity.

Let's look at this seriously. *Success is the attainment of the goal for which life was intended.* A person is not truly a success until he has found the purpose of life and fulfilled it.

Where did life come from? Read Genesis 1 and 2, especially such verses as 1:26-28 and 2:7, together with John 1:4 and Revelation 4:11. Life came from God. We are absolutely dependent on Him for all that we have and enjoy.

What is the purpose of life? The amazing revelation of the Bible is that we were made for God's fellowship. That is why we were made "in the image of God," that is, with the powers to think, to feel, and to act—so that we, as persons, can enjoy the friendship of God who is a Person. Our lives are not our own. They were loaned to us. Don't you think their Maker has the right to dictate the purpose for which they were given? He made us to glorify Him, to serve Him, and to enjoy Him. We are here for no other reason than to bring glory to God.

What makes life work? Nothing short of fulfilling God's purpose. Now you can begin to see why life can't be considered successful if God is left out. Life makes no sense, serves no purpose, unless it is yielded to the Creator, who is also the Saviour and Lord of life.

Why Unsuccessful Christians?

But I know Christians who aren't making a success of their lives, you say.

Yes, we all do. But their failure doesn't deny the fact that only in Christ can you find true success. Their trouble, as Leland Wang often says, is that they're trying to "half live" the life. Read Matthew 6:24 and James 1:8 carefully.

You see, some Christians are trying to take the salvation that Christ gives in response to their faith without giving



Three of life's greatest decisions are commonly made before the age of twenty-one. Devaney Photo

their lives over to Him unreservedly. The result is a "half-breed" sort of Christian who doesn't really enter into all his possessions, nor does his life bear any testimony to others. It's a miserable position to be in—saved but not successful!

There are three planes a Christian can live on, as the New Testament reveals. You'll find them in I Corinthians 8-10, chapters written in order to persuade some failing Christians to get up off the bottom level and live on top.

1. *Christian liberty.* This is a scriptural phrase used to describe the fact that the Christian life isn't a lot of do's and don'ts. "All things are lawful for me," Paul says in I Corinthians 10:23. But he hastens on to add, "but all things are not expedient . . . all things edify not." In other words, there is a sense in which a Christian is at liberty to do as he pleases, but this is a dangerous, dangerous place to live (see also Gal. 5:13).

2. *The other's good.* We can climb up a step and live with a concern for what our influence is going to mean to others. This is the point of I Corinthians 8:13,

where Paul announces that though there is nothing wrong with eating meat that has been offered to idols, "I will eat no flesh while the world standeth, lest I make my brother to offend."

3. *The glory of God.* But the highest plane is the one where we seek at all times to glorify our Lord. Read such verses as I Corinthians 10:31; Colossians 3:17, 23. This means simply to be "all out" for God.

Now do you understand why some Christians are unsuccessful? It's because they're living below this high plane. Here is the blessing, the joy, the success.

What About Successful Non-Christians?

All about us are unsaved folks, with no concern for the Bible, for the church, or for Christianity, who seem to be perfectly successful and happy. Don't their lives deny the argument we have been pursuing here? Well, let's ask three pertinent questions about such people, in the light of the truth revealed in the Bible.

1. *Are they really happy?* They may be only superficially happy, appearing so to those on the outside, but very unhappy inside. Perhaps it will show up when they run into trouble. It's easy for some people to put on a front, to act carefree and happy; but when you get talking to them you often find that they're just whistling in the dark, that life doesn't make any sense to them at all.

2. *What about eternity?* This life is a short one, compared to the one that is ahead of all of us. Is it possible that a person could be successful if he is living only for this life, with no preparation for eternal life? Read Mark 8:36: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

3. *What do their lives amount to?* You say they're happy. But is that the measure of success? If life came from God, depends on God, and is to be lived for God, then a person who leaves Him out is a flat failure. Our aim is not supposed to be merely to gain happiness for ourselves, but to live for others, and for God. True success, by that standard, can be attained only by trusting the Lord Jesus Christ, submitting all to Him, and living on the highest plane.

Does Your Group Droop?

[Continued from page 137]

right! As the apostle Paul wrote to the Corinthians (I Cor. 4:3): "It is a small thing that I should be judged . . . of man's judgment." You are seeking God's will and way, and only as you seek honestly can you expect to discover it.

♦ AND while you're being honest with yourself, give the gals and guys around the circle credit for being honest too. In other words, practice *tolerance*.

Jack came away pretty disgusted with the last discussion meeting at the church-on-the-green. To his date that night, he complained, "Honestly, you can't say a word there or they'll hang you for a heretic. Makes me sick."

Probably Jack had voiced some off-the-beaten-track thoughts—and maybe he *had* been wrong. But the leader had made the mistake of refusing to answer or recognize his point of view, and Jack had come away feeling that those in the group were intolerant of any ideas except their own. Maybe those present were not actually unwilling to consider the soundness or unsoundness of Jack's views, but the impression left is one of intolerance.

Don't frown at Jack when he doesn't toe the mark in his thinking. The more violently he disagrees with your particular code, the more you'll be forced to think through your own position, and that's good. And if you're on solid ground, he'll probably come around.

Tolerance also means patience with slower thinkers. Every group has its quickies, swift to see the point, eager to move on to the next. But consider the minds that work with more deliberation, that don't jump but walk from point to point. If you're a quickie, be tolerant of your slower brother.

♦ WHEN your group achieves tolerance, you won't struggle long for *dimension*—the ability to approach a problem with

a "there-are-two-three-four-maybe-five-sides-to-every-story" attitude.

Trudy Davis knows the importance of dimension in a group discussion. And she also recognizes that her own background and experiences as a teen-ager limits her dimension and outlook pretty rigidly. So when a discussion comes up, Trudy talks with older friends whose Christian judgment and testimony she respects. By meeting time, she is prepared to throw a number of ideas into the circle for what they are worth.

♦ BUT with your dimension, your honesty, even with the right motivation and active responsibility, you're going to need *discipline*. Without discipline, a group can fast become a gabby sewing circle, a rummage sale of loose-jointed ideas.

Maybe your group has its Ever-interrupting Ida, who always has something to say and never fails to say it. Then there's Antagonistic Andy who'll fight at the drop of a hymnbook, and Overanxious Alvera who wants to solve the problem in a hurry and tie it up with a ribbon, and hence pushes the group ahead of itself toward a decision. In spite of them all, however, your leader should steer the discussion in a straight line and you should help by sitting on your own inclinations to digress or ramble or interrupt.

Discipline means keeping your mind on the track. Watch out for anecdotes; one breeds nothing more than another, usually a little farther away from the central theme. Talk about facts and thoughts, not "my friend who."

Actually, discipline in a group discussion is no different from the ordinary courtesies of good conversation. Don't talk when someone else is talking; don't shout; speak distinctly.

This fall, you're to throw lots of enthusiasm into football, whether you're on the team or cheering in the grandstand. If you carry the ball in your group discussion with as much vim, you'll be sure to reach the goal.

PLAN NOW...

to see that at least one young person receives the November YOUTH SUPPLEMENT for . . .

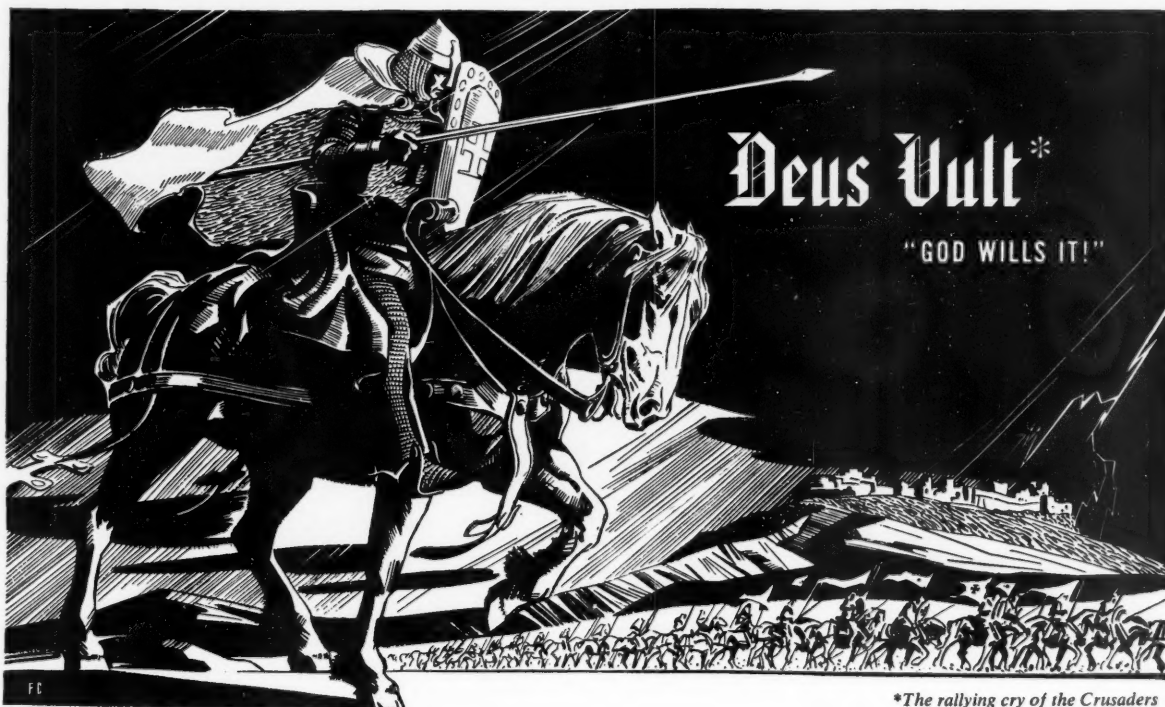
Bob Finley, known as "Battling Bob" during his boxing days, has returned to America from Korea and Formosa with a terrific challenge to young people. According to Bob, it's the gospel or a gun . . . He'll present his case in "Will You Volunteer or Must You Be Drafted?"

Then, in keeping with Thanksgiving month there'll be an article by John Witmer on the real origin of "thanksgiving."

And, of course . . .

"You and Your Young People" . . . as well as other features by you and for you.





*The rallying cry of the Crusaders

The Editors of The Alliance Weekly believe:

ONE...There is for every child of God a place of victory and power which few present-day Christians enjoy. We must rise and claim it for our own. **DEUS VULT** — "God wills it!"

TWO...True revival will come to our times if enough Christians pay the price in deep repentance, separation from the world, self-effacing humility and spiritual travail. We must be among them. **DEUS VULT** — "God wills it!"

THREE...The gospel must be preached to all nations and tribes in anticipation of the return of Christ. We must finish the task of foreign missions now. **DEUS VULT** — "God wills it!"



A. B. SIMPSON, Founder



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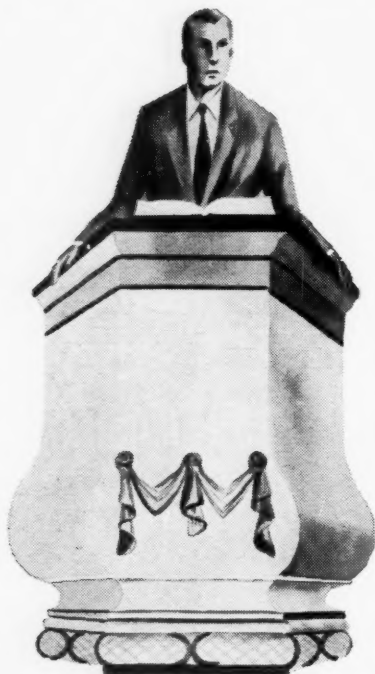
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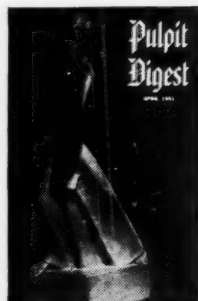
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